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METHODIST

Pamphlets for the People.

VOLUME THIRD.

EDITED BY THOMAS O. SUMMERS, D.D.

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Editorial Note.

THE following essays, as their name indicates, were originally issued in separate pamphlets. They are called *Methodist* Pamphlets because they belong to a series bearing that general title, though it is believed they contain nothing to which Protestants of all the leading orthodox communions will not subscribe. They are written with no ordinary ability, being for the most part the productions of some of the best writers of the present age. They will prove a valuable *vade mecum* to any one who may be called to defend the faith once delivered unto the saints against the novelties of the Man of Sin. It might be difficult to find elsewhere, in so small a compass, exposures of the corruptions of Popery so thorough and varied, and refutations of them so elaborate and yet popular, as will be found in these admirable papers. The favor with which they have been received in their original form, encourages the hope that their appearance in a volume will meet with general approval, and that their career of usefulness will be thereby greatly extended—which, it need scarcely be added, will be deemed an ample compensation for the labor expended in procuring and revising them by

The Editor.

NASHVILLE, TENN., Jan. 1, 1857.

PAMPHLETS FOR THE PEOPLE.

MARKS OF A TRUE CHURCH.

THERE are four marks of a true Church which Rome claims as her own: I. Unity; II. Sanctity; III. Catholicity; and IV. Apostolicity.

I. We are told, by one of her recognized writers, "that she has always been ONE, by all her members professing one faith, in one communion, under one chief pastor succeeding St. Peter, to whose charge Christ committed the care of his whole flock."* Let us examine this statement.

It is said, in the *first* place, that *all her members are one*, and that *they all profess one faith*. Now let it be remembered, that the mere fact of all the members of a particular communion professing and receiving one faith, or adopting one set of religious opinions, by no means proves that this body is the one Church of Christ. There is unity amongst the followers of the fanatical Swedenborg, and amongst the disciples of Joseph Smith, the Mormonite impostor; and the votaries of Joanna Southcote, in her day, were agreed as to the truth of her statements, and the Divine authority of her claims. So has it been with nearly every sect that has ever sprung up. The leader of each has emphatically said, "I am the man: the true gospel has never been preached till now: I come to set up the one standard, and to rally all men beneath its folds." Nay, if you go to heathen nations, the followers of Confucius, the votaries of the Grand Lama of Thibet, the worshippers of Vishnu and Juggernaut, will separately claim for themselves the possession of the one true faith. The same is true also of the multitudes, in the east of Europe, and on the borders of Asia, and on the

* Gother's "Papist Represented and Misrepresented."

northern coasts of Africa, who, at the rising and setting of the sun, turn their faces towards Mecca, and cry, "God is God: there is one God, and Mohammed is his prophet." Mere unity of faith, therefore, is not a mark of a true Church. There may be unity in the belief of falsehood, as well as unity in the recognition of truth.

In the *second* place, it is said by Romanists, that their unity of faith consists in this: "that *it is professed and held under one chief pastor, to whose charge Christ committed the care of the whole flock.*" But the alleged supremacy of Peter, and the transmission to the bishops of Rome by him of the office and authority of chief pastor over the Church, has no foundation in the word of God. It is opposed alike to the prerogatives of the Lord Jesus, the only King and Head of the Church, to the facts of history, and to the testimony of the early fathers. The apostle Peter never assumed superiority over his fellows, nor did they ever yield it to him. The power of "the keys," bestowed upon him, was equally imparted to all the apostles:* Christ himself rebuked all pretensions to superiority, and declared, "He that is greatest among you shall be your servant," Matt. xxiii. 8–11. When the apostles and elders met to consult concerning the admission of the Gentiles, (as we find in Acts xv.,) Peter only gave his advice as an individual member of the assembly; and James, not Peter, suggested the line of conduct which was unanimously adopted.† At Antioch, Paul "withstood Peter to the face, because he was to be blamed," Gal. ii. 11–14. Elsewhere Paul declares that he "was not a whit behind the very chiefest apostles," 2 Cor. xi. 5. When Peter, in his old age, wrote his epistles to the churches, he assumed no lordship over God's heritage, that is, the Church, but expressly condemned it, 1 Peter v. 3. He addressed the ministers of the gospel as an apostle and an elder, (*συμπρεσβυτερος*, a co-presbyter.) As an apostle he could have no successors, because his commission was temporary: it was received moreover from Christ himself, was accom-

* Compare Matt. xvi. 19, with Matt. xviii. 18, and John xx. 21, 22, 23.

† "Wherefore my sentence is," etc. (Acts xv. 19.) Could James have spoken thus, if Peter were the divinely appointed prince of the apostles and supreme head of the Church?

panied with miraculous gifts, and was wide as the world; and in the office of presbyter, all the ministers of Jesus Christ, the ordinary pastors of the Church, are his true and his only successors. Peter, moreover, was not the founder of the Church at Rome. If he was ever at Rome at all, it is quite clear that the Christian Church there existed before his coming; and history gives no support whatever to the claim that he was the first bishop of Rome. Therefore the first link is wanting to this supposed claim of unity. The plea is this: Peter was the first pope: all the bishops of Rome were popes after him; and he conveyed to them the title, office, and authority of universal pastor. This, we repeat, is utterly repudiated by the plain facts of history. For more than 300 years the claim of supremacy by the bishop of Rome was never heard of; and it was not till the year 606, (when the "Antichrist," as Gregory the Great denounced him by anticipation, was set up,) that the Emperor Phocas, a bloody tyrant, placed the Bishop of Rome in his position of unscriptural authority, and gave him for the first time the title of "Universal Bishop."

Now, it may naturally be asked, Why is the Church of Rome so eager to appropriate to herself the mark of visible unity? Why does she insist upon it as essential to the very essence of a Church? Why does she constantly quote Christ's expressions, "one fold, one shepherd," and Paul's words, "There is one body, and one Spirit, even as ye are called in one hope of your calling: one Lord, one faith, one baptism," and then quietly take it for granted that this unity of the Church is realized in herself? This is done, in order that she may be able to place Protestants without the true fold, beyond the pale of the Church of Christ, and that she may taunt them with what she calls their "horrible divisions." On this point we crave especial attention to the following observations.

In the *first* place, the existence of divisions is by no means necessarily a proof that a Church is not a true Church of Christ. In the Church at Corinth, even in apostolic times, "Every one said, I am of Paul; and I of Apollos; and I of Cephas; and I of Christ." But while this spirit of "schism in the body" was a grievous sin, which called for rebuke and censure, yet still the apostle Paul did not un-

church the believers at Corinth: he addressed them as "sanctified in Christ," "called to be saints," and invoked upon them "grace, mercy, and peace from God our Father and Jesus Christ our Lord." It was this argument, drawn from the apparent divisions among the early Christians, which pagan writers used against Christianity, in order to prove that it was not from God. "What a shame!" says Matthew Poole (in his "Dialogue between a Romish Priest and an English Protestant,") "is it, that you are forced to defend your cause with such weapons as those used by the pagans, and wrested out of their hands by the ancient fathers!"

But, in the *second* place, we hold that the boasted unity of the Romish Church is not the result of intelligent scriptural conviction, but of blind, unreasoning credulity. Wherever there is a profession of faith in any system, and submission to its requirements, by those who have never examined its claims by the investigation of intellect, nor tested its assumed authority by an appeal to the word of God—wherever there is a spirit of wholesale and negligent acquiescence in the dicta of a so-called "infallible Church," while those that receive these dicta "neither know what they say, nor whereof they affirm;" while they tell us "we believe," but are totally unable to "give a reason for the hope that is in them,"—then, instead of dignifying such a system with the name of unity of sentiment, let us rather give to it the true title of a uniformity of ignorance. We do affirm, with regard to the mass of the Roman Catholic laity, that, by the force of those prejudices which have been instilled into their minds from childhood against Protestants—by the shameful misrepresentation of the Reformation and its doctrines, of which their accredited writers have been guilty—by the denunciations which they have heard so frequently thundered forth against the exercise of reason and private judgment—and, above all, by the jealous exclusion from their hands of the word of the living God, "the entrance" of which "giveth light,"—it is come to pass, that they take on trust every dogma which their priests assure them to be the truth of God. There is, therefore, no agreement of opinion among Romanists, except that which (as Lord Bacon powerfully expresses it) is grounded on implicit ignorance, "just as all colors agree in the dark." No wonder, therefore, that a Romish bishop (Dr. Doyle) com-

mended the Irish peasant who, instead of polluting his hands by touching a Bible, seized it with the tongs and thrust it into the fire. Rome extorts implicit faith from her votaries, and declares that those who never doubt are alone the true sons of the Church. No wonder, therefore, that she boasts of her unity. We have an illustration of this kind of unity in the well-known anecdote of a poor ignorant collier, who, when asked what he believed, answered, "I believe what the Church believes." "What then," it was again asked, "does the Church believe?" He replied at once, "The Church believes what I believe." But in order, if possible, to bring him to something more explicit, he was once more interrogated, "Tell me, I pray you, what it is you and the Church believe?" The only answer given to the question, and that could be given by this man, was this: "Why, sir, I and the Church believe the same thing!"

But, in the *third* place, when Protestants are taunted with their divisions, we both deny and retort the charge.

1st. We deny the charge: it is not substantially true. We are aware that the "Variations of Protestantism" form the subject of a standard work among Roman Catholics, written by Bossuet, a bishop of the Romish Church in France, who, with great ingenuity, but without success, endeavored to convict the reformed Churches of unnumbered variations. But the truth is that the Protestant Reformers disagreed in a few unimportant points only; and their disagreement was rather in matters of discipline, than of faith or morality. A work, which was first published in Latin, at Geneva, in the year 1581, contains "The harmony of the confession of faith of the Christian reformed Churches which purely profess the holy doctrines of the gospel, in the chief kingdoms, nations, and provinces of Europe."* There are twelve separate confessions: these express the opinion of a vast population; and if any evidence were wanting to prove that the Reformation was indeed the work of God, and that, in the fundamental truths of the gospel, the noble-hearted men of the sixteenth century were perfectly joined together in the same mind and in the same judgment, we have that evidence here. With

* This work was translated into English by the Rev. Peter Hall, A.M., and is of the utmost value in the present day.

regard to the reformers of England and Scotland, it is well known that they were in constant and affectionate intercourse with each other, as well as with those of the continent of Europe.

In the year 1529, a friendly conference met at Marburg, between Luther and Melancthon on the one side, and Zuinglius and Œcolampadius on the other. The result was an agreement in thirteen articles, embracing the most important points. The 14th article declared, that while the German and Swiss reformers could not come to one mind as to the nature of Christ's presence in the eucharist, they would nevertheless maintain brotherly love toward one another. Melancthon, at the same time, in a letter to the Waldenses, says, "As we agree respecting the chief articles of Christian doctrine, let us embrace each other with mutual love. Nor ought," he adds, "dissimilitude of rites and ceremonies to disunite our affections."* Calvin, the great Genevan reformer, wrote to Cranmer, expressing his "earnest desire that the most catholic union should subsist among the Churches of the Reformation on scriptural principles, notwithstanding the diversity which prevailed on subordinate points."† Moreover, when we appeal, not merely to the times of the Reformation, but to apostolic times, while there was "one body," and one "household of faith," the practice of the primitive Churches, as well as the apostolic directions to them, clearly indicate that a rigid uniformity was never recognized nor enforced. The Jewish believers in the Church who observed circumcision, the Gentile disciples who rejected it; the man who ate meat which had been sold for sacrifices, and he that refused to do so, were all commanded to receive one another not to doubtful disputations, but to the glory of God. (Rom. xiv. 1.) And so, "In the first and second century," (says Lord King, whose admirable and unanswerable work, "An Inquiry into the Primitive Church," is of itself sufficient to put to shame all the modern pretensions, both of the Tractarians and the Romanists,) "the unity of the Church consisted not in a conformity of rites and customs, for each particular Church was permitted to follow its own proper usages: no Church was permitted to intrude upon the rights of another, but every one

* Syntagma Confess. † Calvin, Ep. 164.

followed its own peculiar customs." We tell Romanists, therefore, that they, and not we, have been guilty of rending the seamless garment of Christ. It was Victor, a bishop of Rome at the end of the second century, who was the first that endeavored to enforce uniformity of rites and ceremonies on the Christians of the east and west. When these refused, he fulminated an edict of excommunication, and that was the first thunder that ever rolled from the Vatican. The Reformation, which they call "the grand schism," arose from the accumulated corruptions and insufferable tyranny of the Church of Rome. It was but a return to the unity of primitive faith: it was but a reässertion, against an enforced uniformity, of the liberty wherewith Christ makes his people free.

Lastly, we meet the charge of divisions among Protestants by asserting that Rome's boasted unity is a fiction, not a reality. Bishop Hall, in his "Serious Dissuasive from Popery," reckons up, under the title of "The Peace of Rome," from the works of two Popish writers, Bellarmine and Navarrus, proofs of the existence of three hundred controversies among Papists themselves on important points of faith and practice. What schisms, for instance, have there been in the Church of Rome on the subject of infallibility! Some have claimed this infallibility for the pope, others for a general council, and others limit the prerogative to a pope and general council conjointly. The Romish Church has been divided, again, into predestinarians and advocates of free will. There have been differences and controversies on the question of penance and exclusive salvation. It has been conclusively established that Romanists have differed in the interpretation of Scripture, and the dogmas of religion, as widely as any Protestants; and that Doctors, Pontiffs, and Synods, have maintained the most jarring statements, and, in consequence, exchanged reciprocal anathemas.*

Then as to the charge against Protestantism, of fostering fanaticism, and leading to a multitude of sects, we are ready to prove that within the bosom of the Romish Church have sprung up—ay, and have been fostered and countenanced by bishops and clergy, and even by the pope himself—cases

* See Edgar's learned and elaborate work on "The Variations of Popery." *passim.* London, Seeley and Burnside, 1838.

of female fanaticism eclipsing the mania of Joanna Southcote herself. For example, Beata, of Cuenza in Spain, declared, by special revelation, that her body was transubstantiated into the substance of our Lord's body. The Spanish priests and monks, as well as many lay votaries, conducted her in procession, with prostrations and burning of incense, through the streets—and all this, be it remembered, under the sunshine of an infallible Church. Clara of Madrid aspired to be a prophetess. The infallible Pope Pius VII. recognized her as such: an altar was erected opposite her bed: mass was often said in her chamber, and the sacrament was left there as in a sacred repository. She pretended to her followers that she took no food but the consecrated bread. This delusion lasted for several years.*

II. The second mark of the true Church which Rome claims for herself is that of SANCTITY, or HOLINESS. "The Catholic Church alone," says Gother, "has always been holy, by teaching holiness to all, by inviting all to holiness, by affording all helps and means to holiness, and by having, in all ages, innumerable holy ones in her communion."

In the *first* place, the Church of Rome professes to *teach holy doctrines* to all her people, and to the whole world. Now this claim may be summarily disposed of by distinctly challenging her advocates to prove that her doctrines are drawn from Holy Scripture. As long as the book written by "holy men," who "spake as they were moved by the Holy Ghost," remains in the world, it will furnish a standing protest against the doctrines of Romanism. If to accommodate herself by her doctrines to the desires of the natural man—if to flatter the pride of self-righteousness, by providing pardon and peace through something that man can do, or man can suffer, or man can buy with money—if to dishonor Christ in all his offices of "Prophet, Priest, and King"—if, while acknowledging the personality and Deity of the Holy Ghost, his blessed agency as "Lord and Giver of life" is set aside by her exclusive claim to renew the soul by the *opus operatum* of baptism, and to sanctify it by penance, extreme unction, and purgatorial fire—if these are holy doctrines, then Rome is a holy Church. But if such abominable doctrines prove her sanctity then may

* Edgar's "Variations of Popery," pp. 10, 11.

we also believe that, instead of darkness prevailing at midnight, there is the blaze of the noonday sun.

Further, we deny the truth of the assertion—that the Church of Rome *provides the means of holiness*. And why? Because she does not supply motives from which alone holy conduct can flow. The whole system is one of bondage: it is a religion of trembling solicitude, not of holy liberty and love. Regeneration is therein bestowed by baptism; but if "the white robe" in which the soul is then dressed be stained by the commission of sin, the tribunal of confession must be resorted to; but even while the priest absolves from the guilt, he cannot deliver from the punishment, which may extend even beyond the grave. Besides, when the prescribed penances have been performed, a fresh account of sin has in the meantime accumulated: the work must commence again; and the fable of Sisyphus rolling a stone up the mountain-side, which as constantly rolled back upon him, is realized in the melancholy experience of Romanists. Where, we ask, in all this, is the discovery of "the glory of God in the face of Jesus Christ?" where the smiling face of a Father? where the loving voice of a compassionate Redeemer, saying, "Son, be of good cheer: thy sins are forgiven thee?" where the experience of the primitive saints, who could say, "Being justified by faith, we have peace with God through our Lord Jesus Christ?" where the "worshippers once purged" by the daily and hourly resort to the blood of atonement, having "no more conscience of sins?" The god of the Romanists is not "the God and Father of our Lord Jesus Christ;" but, contemplated with an eye of apprehension, he ever seems stern and awful, vindictive and severe. The very Saviour himself, "full of grace and truth," yearning with compassionate tenderness over the chief of sinners, is the "KING OF JUSTICE," while Mary is the "QUEEN OF MERCY," who must soften his heart towards the guilty.

Rome, moreover, denounces the doctrine of the "assurance of hope." The possession of "a good hope through grace," the being "filled with peace and joy in believing, and abounding in hope through the power of the Holy Ghost," the "witness of the Spirit with our spirit that we are the children of God"—all these she anathematizes as Protestant heresy. From first to last, therefore, her disciple is never encouraged

to say, "I know whom I have believed, and am persuaded that he is able to keep that which I have committed unto him against that day." How different the true and holy doctrine of the gospel, under which we are permitted to say, "God hath not given us the spirit of fear; but of power, and of love, and of a sound mind." How blessed the contrast between the "fear" that "hath torment," and the "perfect love" that "casteth out fear." The terror of the trembling slave is exchanged for the gratitude of the child, and he cries, "I will run in the way of thy commandments, because thou hast enlarged my heart." And when the heart is thus "enlarged," the Saviour's yoke is indeed easy, and his burden is light. The iron of a cruel bondage no longer enters the soul; and the gospel coming not in word only, but in the Holy Ghost, and in much assurance, there is the cheerful surrender of devoted hearts, and a "willing people," in the day of the Redeemer's power.

The gospel of the grace of God alone provides the motives to holiness. Paul says, "I beseech you therefore, brethren, by the mercies of God, that ye present your bodies a living sacrifice, holy, acceptable unto God, which is your reasonable service." Peter also knew the power of this motive, when he speaks of the "precious faith obtained through the righteousness of God and our Saviour Jesus Christ," and of the "exceeding great and precious promises" whereby we are made "partakers of the Divine nature;" and when he represents Christians as "a chosen generation, a royal priesthood, a holy nation," to "show forth the praises of Him who hath called them out of darkness into his marvellous light." Without scriptural motives, there can be no scriptural holiness. Wherever the holy doctrines of the grace of God are displaced by the doctrines that appeal to selfish fear, then purity of heart and life cannot follow. It was the glory of the Reformation, that it placed on their deep foundations the two grand doctrines, JUSTIFICATION by the merit of the SON, and SANCTIFICATION by the grace of the SPIRIT. The one presents the atonement of Christ as the ground of a sinner's acceptance with God: the other points to that omnipotent agency by which God works in the soul "all the good pleasure of his goodness," and makes it meet for "the inheritance of the saints in light." We bless God, that even now we see

the power of these truths, and that by the mighty influence of a Saviour's love, and the glorious "attraction of the cross," there are many in the midst of us, to whom, though "once disobedient, and to every good work reprobate," it can be joyfully said, "Such were some of you; but ye are washed, but ye are justified, but ye are sanctified, in the name of the Lord Jesus, and by the Spirit of our God."

Again, baptism and the Lord's supper are "means of holiness." They are holy ordinances, instituted by Christ himself. In baptism, the sign points to the washing of regeneration and the renewing of the Holy Ghost. In the Lord's supper, through the broken bread and the poured-out wine, the believer beholds a dying Saviour, and looks with mourning eye upon Him whom by his sins he has pierced. But are Rome's seven sacraments of this character? Why, baptism itself and the Lord's supper are utterly perverted from their original design. In baptism the *opus operatum* is every thing, and the Holy Spirit, as the only Sanctifier, is not recognized.* In the sacrifice of the mass, "the feast of commemoration" is no longer there, because the Saviour himself *is present* upon the altar, in his body and blood, soul and Divinity, and is thus received by the faithful. But when you look at the other five sacraments of Rome, namely, confirmation, matrimony, orders, penance, and extreme unction, need we say that these are not means of grace? because Christ never appointed them, and therefore they can never be the channels through which his Spirit, in its sanctifying power, shall be permitted to flow. Look, for example, at the sacrament of extreme unction. It is a delusion, and sends a sinner into eternity with a lie in his right hand. Look at the sacrament of "penance." Who does not know to what frightful abuses it has led? We dare not quote extracts from those polluted and abominable works which are put into the hands of the priesthood to direct them in the confessional, and which a priest of Rome some time ago impudently styled, "practical books in the science of holiness." "If the work of Liguori" (which contains these instructions) "could be seen in its

* Dr. Wiseman, in his Lectures, in expounding the Sacrament of Baptism, says, "The soul can be cleansed from sin and placed in a state of grace before God, by the *bare* action of water applied with certain words to the body."

naked hideousness, translated into the natural tongue, al England," says Cumming, "would be so horrified that it would not even tolerate the presence of a system that dares to recognize such atrocities."

Next we are told, that Rome is possessed of the mark of holiness, because "she has in all ages had innumerable *holy ones* in her communion." There was, indeed, a blessed time when the Church at Rome was holy, when their "faith was spoken of throughout the world," even when the apostle Paul wrote his epistle "to all that be in Rome, beloved of God, called to be saints," Rom. i. 7, who, though once "the servants of sin," had "obeyed from the heart that form of doctrine which was delivered" to them, who had become "free from sin," and "servants to God;" having their "fruit unto holiness, and the end everlasting life." But how, since that time, has "the gold become dim! the most fine gold changed!" When the "mystery of iniquity," characterized by "all deceivableness of unrighteousness," began to prevail, and when, instead of the doctrine of Christ, the reign of superstition and will-worship was triumphant, what fearful abominations crept into that Church! A vacancy in the see of Rome was commonly signalized by disorders and crimes of fearful magnitude. In the year of our Lord 353, at the election of Liberius, many lives were sacrificed, and men were slain even in the churches themselves. In an after age, simony was openly practiced, and murders, robberies, and other horrible outrages perpetrated. It might be expected that the popes, each of whom, according to Romanist teaching, was necessarily, by his office, the vicar of Jesus Christ, and who had the special title of "his holiness," would be preëminently holy and pure. But Romish historians themselves have handed down the names of many of them who were monsters. Such was Vigilius, who was emphatically styled "a wicked man." Such was a Boniface, a Sextus, an Alexander, a Julius, and a Leo —men guilty of crimes too horrible to mention. In the tenth century, Baronius, a Romish cardinal, thus writes:—

"What was then the face of the Holy Roman Church? How exceedingly foul was it when powerful and abandoned women ruled at Rome, at whose will sees were changed, bishops appointed, and (horrible as it is to hear, and unfit to be spoken) false pontiffs, their lovers, intruded into the chair

of Peter, who are only written in the catalogue of Roman pontiffs for the sake of marking the times. Lust, relying on the secular power, mad, and stimulated with the rage of dominion, claimed every thing for itself. Then, as it seems, Christ evidently was in a deep sleep in the ship, when by the violence of the winds the ship itself was covered by the waves."

The eleventh century presented no signs of improvement. Those who were "bound by their office to correct the sins of others, sinned worse than the rest, being themselves blind leaders of the blind: in morals, Pharisees; in works, Sadducees; in vileness, Nicolaitans; in avarice, Simoniacs."

"I scarcely find any bishops," said Gregory VII., "who are lawful either in their entrance or mode of life, who govern Christian people from the love of Christ, and not from worldly ambition; and among all secular princes, I know of none who prefer God's honor to their own, and righteousness to gain. In short, those among whom I dwell, the Romans, namely, the Lombards and the Normans, I hold to be, in some respects, worse than Jews and pagans, as I often tell them."

"The Roman Church," said John of Salisbury, A. D. 1179, "which is the mother of all churches, does not so much show herself to be a mother to other churches as a stepmother. The Scribes and Pharisees sit in her, laying intolerable burdens upon the shoulders of men, which they do not touch with their fingers. They domineer over the clergy, nor are they a pattern to the flock."

Pope Innocent III. addressed the general council of Lateran, A. D. 1215, in these words:—"It is time, as the blessed apostle saith, that judgment should begin with the house of the Lord: 1 Peter iv. 17. For all the corruption which is in the people chiefly proceeds from the clergy, since if the anointed priest sins he causes the people to sin; for when the laity behold them living vilely and outrageously, through their example they fall into iniquity and wickedness. And when they are reproved by any one, they immediately excuse themselves, saying, 'The son must do what he sees his father do; and it is enough if the disciple resembles his master.' The saying of the prophet is fulfilled, 'As is the people, so is the priest.'"

These and many other testimonies might be given to show

the state of the Papacy, and the impurity of the Church of Rome, when she held universal sway over Europe.

But let us examine for a moment the characteristics of the piety or sanctity of those "innumerable ones" whom she boasts as having had in her communion. According to her standard, the highest proofs of holiness are three:—first, chastity; second, voluntary poverty; and, lastly, submission to the will of a superior. In reference to the first, by an enforced celibacy she has trampled upon God's holy institution; and it is enough to say, that the history of the Church is stained with a fearful amount of its abominations. In reference to the second, voluntary poverty, we may just mention, that from this being taught as a duty, many have been led to give all their property to the Church, robbing parents and others who needed their aid, and which gave existence to the order of mendicant friars, who have been often a disgrace to religion and a curse to Europe. With regard to the third, submission to the will of a superior, the whole of the Jesuit system is founded upon it; and we know what the character of these Jesuits has been—so that even Roman Catholic kingdoms and countries have been compelled to banish them for their wickedness. The following, as given in the works of Archbishop Usher, is the oath of secrecy taken by the Jesuits:—

"I, A. B., now in the presence of Almighty God, the blessed Virgin Mary, the blessed Michael the archangel, the blessed St. John the Baptist, the holy apostles St. Peter and St. Paul, and the saints and secret hosts of heaven, and to you my ghostly father, do declare from my heart, without mental reservation, that his Holiness Pope Urban is Christ's vicar-general, and is the true and only head of the Catholic or universal Church throughout the earth; and that, by the virtue of the keys of binding and loosing given to his holiness by my Saviour Jesus Christ, he hath power to depose heretical kings, princes, states, commonwealths, and governments, all being illegal without his sacred confirmation, and that they may be safely destroyed: therefore, to the utmost of my power, I shall and will defend this doctrine, and his holiness's rights and customs, against all usurpers of the heretical (or Protestant) authority whatsoever, especially against the now pretended authority of the Church of England, and all adherents, in regard that they and she be usurpal and heretical,

opposing the sacred mother Church of Rome. I do renounce and disown any allegiance as due to any heretical king, prince, or state named Protestant, or obedience to any of their inferior magistrates or officers. I do further declare, that the doctrine of the Church of England, of the Calvinists, Huguenots, and of other of the name of Protestants, is damnable; and they themselves are damned, and to be damned, that will not forsake the same. I do further declare that I will help, assist, and advise all or any of his holiness's agents, in any place wherever I shall be, in England, Scotland, and Ireland, or in any other territory or kingdom I shall come to, and do my utmost to extirpate the heretical Protestants' doctrine, and to destroy all their pretended powers, regal or otherwise. I do further promise and declare, that I am dispensed with to assume any religion heretical for the propagagation of the mother Church's interests, to keep secret and private all her agents' counsels from time to time, as they intrust me, and not to divulge, directly or indirectly, by word, circumstance, or writing whatsoever; but to execute all that shall be proposed, given in charge, or discovered unto me, by you my ghostly father, or any of this sacred convent. All which, I, A. B., do swear by the blessed Trinity, and blessed sacrament which I am now to receive, to perform, and on my part to keep inviolably; and do call all the heavenly and glorious host of heaven to witness these my real intentions to keep this oath. In testimony hereof, I take this most holy and blessed sacrament of the eucharist; and witness the same further with my hand and seal, in the face of this holy convent, this —— day of —— An. Dom.," etc.

Let us next notice the "*good works*," of which the Church of Rome boasts. It must here be borne in mind that works apparently good are unholy in the sight of God when the motives that prompt them are impure: "Man looketh on the outward appearance, but the Lord looketh on the heart." In the "Catechism of Christian Doctrine," drawn up for the use of the diocese of Limerick by the Right Rev. Dr. Young, the following questions and answers are found:—

"What is the foundation of indulgences?

"The superabundant satisfaction of Christ and his saints, by which the virtue of the communion of saints is applicable

to any one in a state of grace, who may be indebted to God's justice.

"What do you mean by doing an action well?

"I mean the doing it so, or in such a manner, that God may have no cause to find fault with it.

"Are good actions of any other benefit to a Christian, besides making him virtuous?

"Yes; for moreover, every good action is meritorious, impetratory, and satisfactory.

"What do you mean by a good action being meritorious?

"I mean that it deserves to be rewarded by God.

"What do you mean by its being impetratory?

"I mean that it claims and solicits God's grace, and a continuance and increase of it.

"What do you mean by its being satisfactory?

"I mean that it is capable of atoning for the punishment due to sin.

"Can a good action be of any service to any other besides the doer?

"Yes: in consequence of the communion of saints.

"How so?

"By a good action, one may impetrate and satisfy for others as well as himself."

Here then it is taught that good works can satisfy not only for our own sins, but also make atonement for the sins of others! Then, again, the Romish estimate of what constitutes good works is false and unscriptural. If good works consisted in bodily mortifications, in attending masses, in confessing to a priest, in scourgings, in pilgrimages to holy wells and other sacred places, in undergoing severe penance, in the vain repetition of prayers, in image-worship, in confidence in saintly intercessors, in the observance of many rites and ceremonies, in keeping clear of the company of heretics, and taking care never to peruse heretical and forbidden books, especially the Bible,—if such were holiness, Rome might boast of it. But the holiness which God's word requires is, to "put off the old man, which is corrupt according to the deceitful lusts," and to "put on the new man, which after God is created in righteousness and true holiness:" it is to possess and exhibit the "fruit of the Spirit—love, joy, peace,

long-suffering, meekness, goodness, faith, temperance:" it is to deny "ungodliness and worldly lusts," and to "live soberly, righteously, and godly in this present world:" it is to have "the word of Christ dwelling in us richly in all wisdom;" and to hide it in our hearts, that we may not sin against God.

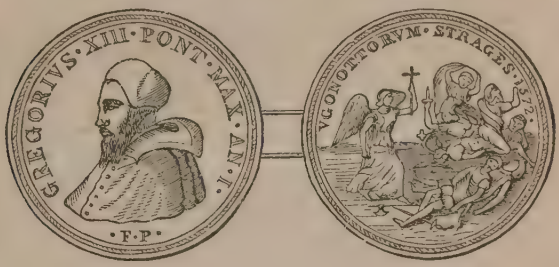
Does it conduce to morality when the canonized saints of a Church are found to be men who have propounded principles which not only insult the honor of Christ, but which teach every thing that is unholy under the name of virtue? What shall be said of St. Bonaventura, the bold blasphemer, who turned the Psalms into a psalter for the Virgin, and unblushingly gives to her divine worship in those very words intended by the Holy Ghost for God alone? What of Peter Dens, to read whose works, which form class-books at Maynooth, were enough to contaminate the purest mind? What does the reader think of the morality and holiness contained in the "Moral Theology" of Alphonsus Liguori? Here are some of the principles of this canonized saint, whose life has been written by Dr. Wiseman, and with regard to whom his Church has declared that there is "not one word in his writings worthy of censure." He teaches, for instance, dissimulation in religion: that a Romanist, interrogated by authority, may conceal the truth: that he may lie concealed among heretics if he can thereby accomplish a greater amount of good: that it is lawful to equivocate for a just cause, and such a just cause is good in a spiritual point of view: that to equivocate even without a just cause, in swearing, is only a venial offence: that a servant may assist his master to commit sin, yea, gross sin, if he is in fear of great loss by his refusal: that a servant, if he is not sufficiently remunerated by his master, may remunerate himself: that the pope for a good cause may change the will of a testator: that the pope can decree that the observance of the Lord's day, which is not of Divine but ecclesiastical appointment, shall only continue for a few hours; and that certain servile works shall be lawful on that day: that a man who is afraid to subject himself to perpetual imprisonment in the galleys, or be led out to execution, may commit suicide in prison: that a safe conduct promised to heretics in appearing before a council may be violated—(and the council of Constance, we know, did violate it in the case of John Huss, who, after receiving a safe conduct from the emperor, was burned

alive:) that heresy is a greater crime than homicide or murder: that a child may be compelled to denounce his father for heresy, and the father his son; and that a heretic (that is, one who denies any article of the creed of Pope Pius IV., such as the supremacy of the pope, the invocation of saints, transubstantiation, the mass, or purgatory) may be tortured and put to death!*

Once more we are compelled to demand, whether sanctity and persecution are compatible? The Church of Rome has made herself "drunken with the blood of the saints." We have not space to detail her persecutions. Let the reader remember the fearful carnage perpetrated, under the authority of a papal bull, against the Waldenses and Albigenses, those faithful witnesses for God in the dark ages, and repeated in the seventeenth century. Let him recall the horrible atrocities of the inquisition of Spain, the dreadful instruments of torture, (which Liguori himself describes,) the burning of heretics at the *Auto da Fé*, or "Act of Faith," as it was called, in the great square at Madrid, at which the monarch, the grandees, and a vast multitude were present, looking at the expiring heretic with greater zest than even now the Spanish court and people gaze on the brutal bull-fight. Remember, again, the frightful conduct of the Duke of Alva, the general of Charles V., whose wholesale butcheries of the Protestants of Holland extended to a hundred thousand souls. Recollect also, in the days of Queen Mary, the fires of Smithfield, and Oxford, and St. Andrew's, in Great Britain. We need scarcely remind those who have read modern history of the massacre of St. Bartholomew, in Paris and throughout France. Two medals were struck to commemorate this event: one by order of Charles IX. of France, who, during the slaughter had cried, "Kill, kill, kill!" and who with the queen-mother, had contemplated the butchery with savage delight. On one side of this medal there was the figure of himself sitting on a throne, treading on dead bodies; and on the reverse the arms of France, with this inscription: "*Pietas excitat justitiam*, (Piety excites justice.) The second medal

* See "Awful Disclosures," by the Rev. M. Blakeney, A. B., where the above-mentioned opinions of Liguori are given in the original Latin. London, 1850.

was struck at Rome by order of Gregory XIII. On one side was the figure of the pope, with the inscription, "Gregorius XIII. Pont. Max. An. I.:" on the other, the figure of an angel, with a cross in one hand and a sword in the other, rushing upon the Protestants, many of whom lie slain before him, with the inscription, "*Ugonottorum Strages*," (The



slaughter of the Huguenots.) Three paintings, moreover, were ordered by this pope from an eminent artist, the design of which was to commemorate the bloody deed.

Remember, again, the frightful massacre of the Protestants of Ireland in 1641. "A universal massacre," says Hume, "commenced of the English (Protestants), now defenceless, and passively resigned to their inhuman foes: no age, no sex, no condition was spared. The wife weeping for her butchered husband, and embracing her helpless children, was pierced with them, and perished by the same stroke: the old, the young, the vigorous, the infirm, underwent the like fate, and were confounded in one common ruin. In vain did flight save from the first assault, destruction was everywhere let loose, and met the hunted victims at every turn. Amidst all these enormities, the sacred name of religion sounded on every side, not to stop the hands of these murderers, but to enforce their blows, and to steel their hearts against every movement of human or social sympathy. The English, as heretics abhorred of God, and detestable to all holy men, were marked out by the priests for slaughter; and of all actions, to rid the world of these declared enemies to Catholic faith and piety was represented as the most meritorious in its nature, which

in that rude people, sufficiently inclined to atrocious deeds, was further stimulated by precepts and national prejudices, empoisoned by those aversions, more deadly and incurable, which arose from an enraged superstition. While death finished the sufferings of each victim, the bigoted assassins, with joy and exultation, still echoed in his expiring ears, that these agonies were but the commencement of torments infinite and eternal."*

For all these atrocities, Pope Urban VIII. granted a full and plenary indulgence, and absolute remission of all sins. And no wonder; for what we call persecution, in the eyes of the Romish doctors is no persecution at all. You have their opinion in a note of the Rhemish translators of the Bible, on the passage in Rev. xvii. 6, "Drunken with the blood of the saints." They say, "Protestants foolishly expound it of Rome, for that there they put heretics to death, and allow of their punishment in other countries. But their blood is not called the blood of saints, no more than the blood of thieves, man-killers, and other malefactors."

Peter Dens, who is a recognized Romish authority, quotes with approbation Thomas Aquinas, in answer to the question, "Are heretics justly punished with death?"

"Yes. Because forgers of money and other disturbers of the state are justly punished with death. Therefore also heretics, who are forgers of the faith, and, as experience testifies, grievously disturb the state."

We ask again, Can sanctity and persecution be reconciled, or be regarded as compatible? Can the Church that persecutes be what she claims to be—a holy Church? She may tell us of "the holy fathers," of her holy saints, her holy bishops and clergy; but the truth of history, the evidence of ten thousand facts, compels us to denounce the assumption of sanctity as a fraud; and we are thus led to say to her popes, cardinals, and doctors, in the words of Christ to the

* This extract from Hume's History is given by the Rev. Mr. Graham, as an introduction to his interesting work, The Annals of Ireland. "That he has not heightened the picture beyond reality," says the author, "the writings of Temple, of Clarendon, of Rushworth, of Whitlock, contemporary historians, and volumes of original depositions taken on the occasion, and now extant in the library of Trinity College, Dublin, sufficiently prove."

Scribes and the Pharisees, "Ye are like unto whited sepulchres, which indeed appear beautiful outward, but within are full of dead men's bones, and of all uncleanness: even so ye also outwardly appear righteous unto men, but within ye are full of hypocrisy and iniquity."

III. The third mark of a true Church claimed by Rome is CATHOLICITY. By the word "catholic" is meant "universal." Dr. Milner, the Roman Catholic writer, in his "End of Controversy," (p. 284,) says:—"The true Church is catholic, or universal, in three several respects—as to persons, as to places, and as to time. It consists of the most numerous body of Christians; it is more or less diffused wherever Christianity prevails; and it has visibly existed ever since the days of the apostles."

First, it is argued that the Romish is the true Church, because she consists of the *most numerous body*. Now, independently of the fact that she is emphatically antichristian in her doctrine and her spirit, we affirm that truth cannot be ascertained by a mere appeal to numbers. If that were the case, the little company of a hundred and twenty in the upper chamber at Jerusalem would not have been a true Church at all, for they were but a fraction, compared with the mass of their fellow-countrymen, the Jews. If that were the test, then with what face could the apostles have gone forth, and set up Christian assemblies in opposition to the millions of pagan idolaters? Might not the heathen priests of the temple of Jupiter or of Diana have turned round on them, and said, "Your religion is not catholic, for it does not comprise the most numerous body?" In the present day, if mere numbers were the test of truth, why not embrace the religion of the Chinese, who form a third of the population of the globe? If Protestantism were to prevail a little more extensively, and to embrace one or two nations more than it does at the present time, would Dr. Milner or his supporters admit that, because Protestantism had acquired the majority, their Church had ceased to be the Catholic Church? The truth is, neither numbers nor names will settle the controversy. A man is called a Protestant, simply because he protests against Romish usurpations and errors; but he is a catholic Christian, in the true and proper sense of the word, if he is born from above, if he is a child of God by faith in

Jesus Christ, if he is a member of the family of the redeemed, and thus included in the blessed company of "all that in every place call upon the name of Jesus Christ our Lord, both theirs and ours."

Again, the fact that Romanists are the most numerous body is more easily asserted than proved. How do they make out their case? Why, by putting down half a dozen of the chief kingdoms of Europe—for instance, France, thirty millions; Spain, twenty millions; Italy, eighteen millions—and thus soon running up an account on paper of more than a hundred millions of Romanists. But who does not know that the whole of the so-called Catholic countries of the continent are overrun with infidelity? The great mass of the male population in France never enter a Romish church. Blanco White, writing in 1828, declared, from personal knowledge, that the bulk of the Spanish priests were concealed infidels. No wonder, indeed, that Rome should be the mother, and infidelity the daughter, when no other type of Christianity is seen but hers; and when there is not shown to the people under her sway that beautiful and divine portrait which is drawn of her in the New Testament. No wonder that men's intellects should revolt from such a mass of incredible absurdities, and that, not knowing the true refuge, they should plunge into the gulf of infidelity. No wonder, also, that the Jew should thus be hardened in his hatred to Christianity, when he sees only the Romish representation of it. We have been assured by one who was not long since a Jewish rabbi, but who now, through Protestant instrumentality, is a firm believer in Jesus as the true Messiah, that had he remained in Poland, his native country, where the only form of the Christian religion that ever met his eye was Romanism, so thoroughly was he convinced that in the worship of images there was a violation of one of the commandments of the holy and unchangeable law of God, and the guilt of idolatry contracted, that it was impossible he could ever have become a Christian.

Besides all this, how unscriptural and absurd are the grounds on which Rome boasts of the numbers that are her adherents! According to her, all baptized persons belong to her, and over them she claims spiritual jurisdiction. But more than this, it is easy to add to the numerous body of

"Catholics" by the wholesale baptism of heathen children. For instance, missionaries have gone forth within the last few years from the Propaganda to Tahiti and other islands of the South Sea, and while the converts that Protestant missionaries had made there rejected their claims, and, when presented with crucifixes and images, have said, "Take away these things, we have done with idols," yet these men have sent home glowing assurances as to the number of souls they have saved. They have induced heathen mothers to deliver their little children into their arms, under the pretence that they were about to sprinkle upon them some perfumed water, and have then used the consecrated water of baptism; and thus they say, because many of these little ones die in infancy, they have been the instruments of sending many souls to heaven.

Dr. Milner again declares, that the Church is catholic, or universal, because she is *not confined within the limits of one country*. "Everywhere," says Keenan, in his "Controversial Catechism" (a work in large circulation, which, for unblushing misstatements, claims the palm above all its rivals,) "everywhere her incense ascends, everywhere her sacraments are administered, everywhere her pure sacrifices are offered." Now these assertions, in point of fact, cannot be proved. There are vast regions in central Africa which the foot of a Christian missionary never trod. In the far distant east of Asia there are vast nomadic tribes who, as we are assured, have never heard the Redeemer's name. Besides, if Romanism is not confined to one country, neither is Protestantism. If Rome has six or eight European nations, with colonies in different parts of the world, and carrying on commercial transactions with various and distant regions, is it any wonder that the Romish religion should be more or less practiced? But if this is to prove her catholicity, does not the argument hold equally valid as to Protestantism, whose influence is spreading in the east and in the west, in the north and in the south, not only by the mighty commerce of Britain and America, but by the combined energies of Protestant missionaries in every region of the globe? If the Bible Societies have sent forth the Scriptures in 140 dialects and languages, among the nations of the globe—if our missionary heroes have scattered the incorruptible seed over vast conti

nents, and over the islands of every sea—is not this better proof, taken in connection with the blessed fruits that have followed, of the true "catholicity" of evangelical Protestantism than Rome can possibly furnish?

There are two powerful reasons why we need not wonder that Rome should have acquired such an extensive sway:—1st, From the spiritual ignorance which she has everywhere fostered; and 2d, From the iron tyranny of persecution which she has so ruthlessly exercised, and by which in several countries, as in Spain and Italy, she extinguished the Reformation in blood.

But, in addition to all this, the word of God itself leads us to expect that there should arise a fearful system of apostasy from the faith of Christ, which should be long triumphant. It was expressly foretold that the second coming of Christ should not arrive, "except there come a falling away first, and that man of sin be revealed, the son of perdition; who opposeth and exalteth himself above all that is called God, or that is worshipped; so that he as God sitteth in the temple of God." 2 Thess. ii. 3, 4. We are further told by the apostle Paul, that this corruption of Christianity was already leavening the Church: "The mystery of iniquity doth already work; only he who now letteth (that is, the pagan empire of Rome) will let, (or hinder the development of the apostasy,) until he be taken out of the way; and then shall that Wicked be revealed—whose coming is after the working of Satan with all power and signs and lying wonders," verses 7–9. Again he says, "Now the Spirit speaketh expressly, that in the latter times some shall depart (Gr. *apostatize*) from the faith, giving heed to seducing spirits, and doctrines of devils, (or demons;) speaking lies in hypocrisy; having their conscience seared with a hot iron; forbidding to marry, and commanding to abstain from meats, which God hath created to be received with thanksgiving of them which believe and know the truth." 1 Tim. iv. 1–3. To what community does this portrait apply but to the Church of Rome? Has she not incorporated in her creed the doctrine of demons by declaring that "the saints reigning with Christ are to be honored and invocated?" If she says, that the "forbidding to marry," and "commanding to abstain from meats," refer to ancient heretics, has she not adopted their heresy? When the pagan em-

pire of Rome was removed, and when Constantine ascended the throne, did not the "apostasy," under the sunshine of prosperity, rapidly develop itself? Does not the book of Daniel tell us of a great power that was to rise up—the little horn, that should "speak great words against the Most High, and should wear out the saints of the Most High, and think to change times and laws?" Dan. vii. 25. Has not papal Rome realized the prediction in her blasphemous usurpation of the offices and titles of Deity, in her novel and unauthorized holy days, in her spurious sacraments, in her blotting out of her catechisms the second commandment, and in her persevering persecutions? Does not the book of Revelation, ch. xii., tell us of "a woman" (which is the Church) driven into the wilderness, 1260 days (prophetic years); and therefore we ask, Is it any wonder that the witnesses for God should for many ages of prevailing corruption have been comparatively few, and that apostate Rome should have extensive sway even to this hour?

IV. Lastly, the Church of Rome claims APOSTOLICITY. "Every Church pretending to be the Church of Christ," we are told, "must be able to trace her doctrines, her orders, and her mission, from the apostles of Christ." Now, granting the truth of this proposition, we deny that Rome has received many of her doctrines, or her orders and mission, from the apostles. As to the question of *mission* and *orders*, she falsely assumes that Christ committed the power of the keys to Peter; that he transferred this to the bishops of Rome; and that through the channel of the papal see the orders of the Christian priesthood alone can flow. These statements have been already confuted. But if Rome insists on the necessity of a papal channel for her orders, let it be remembered how polluted was that channel. Liberius was an Arian. Boniface VIII. denied the Trinity, the incarnation, and the immortality of the soul. John XXIII. was deposed for his wickedness. Formosus was guilty of perjury. Stephen VII. was a ringleader in every vice; and Baronius, the Romish historian, says "that he entered like a thief, and died, as he deserved, by the rope." Benedict IX. was created a pope at the age of ten or twelve, and spent his days in debauchery, rapine, and murder. Alexander VI. revelled in all licentiousness, and died at last by poison he had prepared

for others, and which he drank by mistake. And yet it is through this channel that the orders of the Church of Rome are said to flow. But this is not all: the succession has been repeatedly interrupted. In the year 1044, Sylvester, Gregory, and Benedict, assumed at one and the same time the name and title of the papacy. Alexander III. occupied the chair for twenty-two years; but four rivals disputed his claims. The great western schism lasted from 1378 to 1429. Two rival popes divided the world between them: each anathematized his fellow: each ordained. One of them, therefore, must have been a false pope: he could not confer ecclesiastical orders: the bishops made by him were no bishops, and the priests ordained by a false bishop were no priests: so that no Roman Catholic who trusts to this doctrine of apostolical succession, can tell whether he has been really baptized or not, and possibly many a Roman Catholic bishop or archbishop does not know whether the bishop that first made him a priest had his succession from the antipope or not. The succession has been corrupted, broken, and lost.

But Rome tells us that her *doctrines* are apostolical. We ask all persons who maintain this position to take the New Testament into their hands, and prove it. Let the doctrines of the Church of Rome be judged by the language of Christ and his apostles. We ask the Romish priests, Do you continue steadfastly in the apostles' doctrines? If so, will you show your doctrines written in the Epistle to the Romans? Or, will you give us any valid and plain authority for them from the writings of Peter? Moreover, let it be remembered, when Scripture is appealed to by Romish doctors, that in some cases the original text is falsified*—yea, it will be found, again, that their favorite texts can be turned as destructive artillery against their own bulwarks; and, when viewed in reference to the design of the writer, and illustrated by the context, by the analogy of Scripture, and sound criticism, they but tend to overwhelm the abettors of Romanism with confusion. Besides, the very silence of the book of God is

* Thus the Greek word *metanoia* (which indicates a "change of mind"—godly sorrow for sin) is invariably translated in the Douay version "*penance.*" So the word *presbuteros* (that is, elder or presbyter) is six times translated "priest." See the Rev. T. H. Horne's admirable work, "Popery the Enemy and Falsifier of Scripture." London, 1845

a powerful argument on our side, illustrating most strikingly the novelty of Romish doctrines. Where, we ask, is any mention made of those distinguishing dogmas which Rome asserts to be essential? We say, then, this is not "the faith once delivered to the saints." To use the language of Tertullian, one of the fathers, (*Præs. contrà Hæret,*) "Their very doctrine itself being compared with the apostolic, by the diversity and contrariety thereof, proves that it had for its author neither any apostle, nor any man apostolical."

One word more. The council of Nice, held A. D. 325, was summoned and held in consequence of the rise of the Arian heresy, by which the glory of Christ, as the co-equal and eternal Son of the Father, was obscured and denied. "The Nicene Creed," which went forth under the authority of this council, was the first dogmatical utterance of the opinion of the Church after the times of the apostles. For many ages, those that held the articles of this creed were always recognized as members of the Catholic Church. But take the faith of Romanism as we have it now, as it was stereotyped by the council of Trent in the sixteenth century, as it is summed up in the creed of Pope Pius IV., published in 1564, and which is regarded by all Romanists as the authorized summary of their faith; and see what a difference there is between the creed of the council of Nice, and the creed of modern Rome.

"I believe in one God, the Father Almighty, maker of heaven and earth, and of all things visible and invisible: and in one Lord Jesus Christ, the only begotten Son of God; born of the Father before all worlds; God of God; Light of Light; true God of true God; begotten, not made; consubstantial to the Father, by whom all things were made; who, for us men, and for our salvation, came down from heaven, and was incarnate by the Holy Ghost of the virgin Mary, and was made man; was crucified also for us under Pontius Pilate, suffered, and was buried, and rose again the third day according to the Scriptures, and ascended into heaven; sits at the right hand of the Father, and will come again with glory to judge the living and the dead, of whose kingdom there will be no end: and in the Holy Ghost, the Lord and Life-giver, who proceeds from the Father and the Son; who, together with the Father and the Son, is adored and

glorified, who spoke by the prophets: and one holy catholic and apostolic Church. I confess one baptism for the remission of sins; and I expect the resurrection of the body, (of the dead—mortuorum,) and the life of the world to come. Amen."

Pope Pius IV. incorporated this in his creed, and then adds to it the following:—

"I most firmly admit and embrace apostolical and ecclesiastical traditions, and all other constitutions and observances of the same Church.

"I also admit the Sacred Scriptures, according to the sense which the holy mother Church has held, and does hold, to whom it belongs to judge of the true sense and interpretation of the Holy Scriptures; nor will I ever take or interpret them otherwise than according to the unanimous consent of the fathers.

"I profess also, that there are truly and properly seven sacraments of the new law, instituted by Jesus Christ our Lord, and for the salvation of mankind, though all are not necessary for every one,—namely, baptism, confirmation, eucharist, penance, extreme unction, order, and matrimony; and that they confer grace; and of these, baptism, confirmation, and order, cannot be reiterated without sacrilege.

"I also receive and admit the ceremonies of the Catholic Church, received and approved in the solemn administration of all the above said sacraments.

"I receive and embrace all and every one of the things which have been defined and declared in the holy council of Trent, concerning original sin and justification.

"I profess, likewise, that in the mass is offered to God a true, proper, and propitiatory sacrifice for the living and the dead; and that in the most holy sacrifice of the eucharist there is truly, really, and substantially the body and blood, together with the soul and Divinity, of our Lord Jesus Christ; and that there is made a conversion of the whole substance of the bread into the body, and of the whole substance of the wine into the blood, which conversion the Catholic Church calls transubstantiation.

"I confess also, that under either kind alone, whole and entire, Christ and a true sacrament are received.

"I constantly hold that there is a purgatory, and that the

souls detained therein are helped by the suffrages of the faithful

"Likewise, that the saints reigning together with Christ are to be honored and invocated, that they offer prayers to God for us, and that their relics are to be venerated.

"I most firmly assert, that the images of Christ, and of the mother of God, ever virgin, and also of the other saints, are to be had and retained; and that due honor and veneration are to be given them.

"I also affirm that the power of indulgences was left by Christ in the Church, and that the use of them is most wholesome to Christian people.

"I acknowledge one holy catholic and apostolic Roman Church, the mother and mistress of all churches; and I promise and swear true obedience to the Roman bishop, the successor of St. Peter, the prince of the apostles, and vicar of Jesus Christ.

"I also profess and undoubtedly receive all other things delivered, defined, and declared by the sacred canons, and general councils, and particularly by the holy council of Trent; and likewise I also condemn, reject, and anathematize all things contrary thereto, and all heresies whatsoever, condemned, rejected, and anathematized by the Church.

"This true catholic faith, out of which none can be saved, which I now freely profess and truly hold, I, N., promise, vow, and swear most constantly to hold and profess the same, whole and entire, with God's assistance, to the end of my life; and to procure, as far as lies in my power, that the same shall be held, taught, and preached by all who are under me, or are entrusted to my care, by virtue of my office. So help me God, and these holy Gospels of God."

Compare this creed with the apostolic doctrines of the Nicene fathers, and it is evident that Romanists have not continued in the true faith; and the statement made by a modern writer will be allowed, that "if a member of the council of Nice were to rise from the dead, no Roman Catholic priest could admit him to communion."

The following are the facts of history with regard to the successive introduction of some of the false doctrines of Rome. Monachism (under which celibacy was set up as a superior degree of holiness, accompanied with denunciations of the im-

purity of that marriage state which is "honorable in all," both clergy and laity) was established in the fourth century. Is that apostolical? Purgatory, and prayers to the saints, began to be inculcated in the fifth century. Are they apostolic? In the eighth century image-worship prevailed over opposition: transubstantiation was recognized in the ninth: indulgences were not given earlier than the tenth: the forced celibacy of all the clerical orders was not definitely enjoined until the eleventh: communion in one kind came into practice in the twelfth: auricular confession was decreed in the thirteenth: the sacraments were declared to be seven in number by the council of Trent in the sixteenth; and by the same council many other unscriptural abominations were sanctioned and confirmed. In vain will you look for these things, or for the doctrine of merit, the Divine authority of the Apocrypha, or to various orders of the Romish hierarchy, from the acolyte upwards, in the writings of the New Testament. Where, then, is the apostolicity of the Church of Rome?

In conclusion, we have a few words to add of a practical character. First, let every reader remember, that communion with the purest section of the visible Church of Christ cannot in itself save the soul. "Not every one that saith unto me, Lord, Lord, shall enter into the kingdom of heaven; but he that doeth the will of my Father which is in heaven." If you would be safe for eternity, you must be of "the circumcision, which worship God in the spirit, and rejoice in Christ Jesus, and have no confidence in the flesh:" you must be "in Christ" by a personal living faith: in him, as Noah was in the ark; in him, as the man-slayer was in the city of refuge; in him, as the branch in the vine; in him, as living stones upon the great foundation laid in Zion. We entreat you, reader, to embrace and hold fast the offers of a Saviour's grace and love. "The Spirit and the bride say, Come. And let him that heareth say, Come. And whosoever will, let him take the water of life freely." Ask in earnest prayer for the indwelling of the Holy Ghost. Under his guidance seek to grow in grace: cultivate humility, patience, submission, spiritual-mindedness, deadness to the world, benevolence to all men, forbearance, and forgiveness to your enemies. Remember, you have spiritual foes, and that you can only fight and overcome them by watchfulness, faith, and prayer. Be

diligent in the use of the means of grace; and let the WORD OF GOD be your only directory, the SON OF GOD be your only Saviour and Intercessor, the SPIRIT OF GOD your only Sanctifier, and the GLORY OF GOD the great end of your existence.

Lastly, let us rejoice that the true Church of Christ is immortal in her nature; and that the gates of hell shall never prevail against her. We have fallen indeed on "perilous times;" but, blessed be God, the day is coming apace, when Popery, the greatest barrier to the final triumphs of the gospel, shall be swept away for ever!

Hark! the song of jubilee,
Loud as mighty thunders' roar,
Or the fulness of the sea,
When it breaks upon the shore!
Hallelujah! for the Lord
God omnipotent shall reign:
Hallelujah! let the word
Echo round the earth and main.

Hallelujah!—hark! the sound,
From the centre to the skies,
Wakes above, beneath, around,
All creation's harmonies:
See Jehovah's banners furl'd,
Sheathed his sword: he speaks—'tis done
And the kingdoms of this world
Are the kingdoms of his Son!

THE CHURCH VISIBLE AND INVISIBLE.

THESE terms, says Dr. Knapp, have come into use since the Reformation. But the thing itself which is intended by these terms is well supported, and is as ancient as the Christian Church itself, and was acknowledged as true by Christ and the apostles, and the whole early Church. These terms came into use in the following way:—Luther denied that the Romish Church, according to the doctrine and polity which it then professed, is the true Church. It was then asked, *Where then was the true Church before him?* To which he answered that it was *invisible*—i. e., before the Reformation those Christians had constituted the true Church, and held the pure doctrine, who, without regarding the authority and command-

ment of men, had followed the Scriptures according to their own views, had lived piously, and kept themselves free from the errors of the public religion; and such persons there always had been, even at the most corrupt periods, although they had not always been known. It was from this just observation that this division arose. (Cf. Confess. August., Art. vii. and viii., and Apol. A. C.) Protestants understand by the *invisible Church* true Christians, who not only know the precepts of Christ, but from the heart obey them, Matt. vii. 21. This Church is not always clearly seen: indeed, to speak justly, it is known only to God, Col. iii. 3; while from the eyes of men, who judge only according to the external appearance, it is wholly concealed. On the contrary, the *visible Church* consists of all who by profession belong externally to the Church—i. e., attend public worship, partake of the sacraments, etc.; for wherever the Christian doctrine is proclaimed, and the rites prescribed by it are observed, there the visible Church is. Not every one, therefore, who belongs to the visible Church, even if it be one of the best, does on this account belong also to the invisible Church. For in the visible Church there are often wicked men and hypocrites. This is not, then, a division *generis in species*, but *eadem res diverso respectu* The same is true with respect to other societies—e. g., the republic of the learned.

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No. 26.

THE SUPREMACY OF THE POPE

WITHOUT FOUNDATION IN THE WORD OF GOD.

It is our object to prove that the alleged *supremacy* of the pope, and his claim to be Christ's *vicar on earth,* are *without foundation in the word of God.*

Roman Catholics tell us that there is a visible head of the Church on earth: that this dignity was first delegated by Christ to Peter, as the chief apostle and first bishop of Rome, and after him to all his successors in that see: that the bishop of Rome, or the pope, has the whole episcopate vested in himself, and from him all other bishops derive their authority: that he has dominion over the whole Christian world: that all Christians are bound to submit to him; and that those who refuse to do so are heretics, and are exposed to damnation. In the Lateran council it was decreed, "That the Roman high priest holds a primacy over the universal Church, as successor of St. Peter, prince of the apostles: that he is the true lieutenant of Christ, and head of the Church, the father and doctor of all Christians, to whom all power is committed to feed, direct, and govern the Catholic Church under Christ." Every Romish bishop, on his appointment, swears thus: "To be faithful and obedient to St. Peter and to the holy Roman Church, and our Lord the pope his successor, to receive and execute his commands, to discover all plots and conspiracies against him, to preserve and defend the royalties of St. Peter to the utmost of my power, and to persecute and oppose all heretics, schismatics, and rebels to our said sovereign lord and his successors."* And it is written in the creed of Pope Pius IV., one of the acknowledged standards of the Romish faith

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* Pontificale Romanum, pp. 59–61. Antverpiæ, 1627; and page 88, Edit. Paris, 1664.

and to which every priest of Rome swears his adherence—"I promise and swear true obedience to the Roman bishop, the successor of St. Peter, the prince of the apostles, and the vicar of Jesus Christ."

To support these formidable claims, there are three points assumed: 1st, the supremacy of St. Peter; 2dly, his residence at Rome in the character of its bishop, and as universal bishop also; and 3dly, the transmission of his power to those who occupied the same station after him.

First, it is asserted, that there is scriptural evidence to show that Peter was *the chief of the apostles*, and that Christ gave him *spiritual supremacy* over the Church. The texts adduced in support of this opinion are as follows: (Matt. xvi. 18,) "I say unto thee, That thou art Peter, and upon this rock I will build my Church; and the gates of hell shall not prevail against it."

"The name Peter (says Dr. Wiseman) signifies a rock, for in the language spoken on this occasion by our Saviour there is not the slightest difference even at this day between the name whereby the apostle or any bearing the name is known, and the most ordinary word which indicates a rock or [let the reader mark the admission] stone. Thus the phrase of the Redeemer would sound as follows, to the ears of his audience: 'And I say to thee, Thou art a rock.' Now see how the remaining part of the sentence would run in connection with the preamble, 'And upon this rock I will build my Church,' etc. Such is the first prerogative bestowed upon Peter: he is declared to be the rock whereon the impregnable Church is founded."—*Lecture* viii., 265, 266.

Now, the cardinal prelate has sworn, like all other ecclesiastics of his Church, to interpret Scripture "according to the unanimous sense of the fathers;"* and yet, in making the statement which we have just quoted, he actually attacks what is the interpretation of the most eminent fathers. For instance—

Jerome says, "The Catholic Church is founded with a firm root upon the rock Christ."—*Ad. Princ. Virg.*, tom. iii. p. 173.

Cyprian says, "Christ himself is the rock."—*Epist.* 63.

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* See Creed of Pope Pius IV.

Chrysostom: "He did not say, upon Peter, for he did not found his Church upon a man, but upon faith. What, therefore, meant, Upon this rock?—upon the confession contained in his words."—*Sermon on Pentecost*, vol. vi. p. 233.

Origen: "But if you think that the whole Church is built by God upon Peter only, what will you say of John and of each of the apostles? Shall we dare to say that the gates of hell were not to prevail against Peter in particular, and that they should prevail against the rest of the apostles?"—*Comm. on Matt.* xvi.

Cyril of Alexandria: "When Christ said this, he called, I think, the immovable and firm faith of the disciple, the rock upon which the Church of Christ was founded without the possibility of falling."—*Dial.* iv. *on Holy Trin.*, vol. v. 509.

Ambrose: "Faith, therefore, is the foundation of the Church; for it was not said of the flesh of Peter, but of his faith, that the gates of hell shall not prevail against it."—*On the Incarnation*, chap. v. p. 711.

Hilary: "The building of the Church, therefore, is upon this rock of his confession. This faith is the foundation of the Church."—*On the Trinity*, book vi.

Augustin: "Jesus said not, Thou art the rock; but, Thou art Peter. The rock was Christ, whom Peter confessed."—*Aug. Ret.* i. 21.

Nay, that the foundation of the Church was Christ or Peter's confession, was maintained by no less than forty-four fathers and doctors of the Church; and the same interpretation was sanctioned by fifteen popes, and by the general councils of Nice, Constantinople, Basil, and the Lateran.* And yet the Romish cardinal, though he condemns private judgment in the examination of Scripture as a Protestant heresy, yet is himself guilty of that heresy; while he has sworn to interpret Scripture according to the unanimous sense of the fathers, he contradicts the opinions which the most illustrious of them have given, and insinuates that the opinion held by so many of the fathers is a Protestant invention, a device, and subterfuge, betraying the shifts to which the opponents of the Catholic religion are compelled to resort!†

* Vide Labbeus, Hist. Concil. viii. 770, 1268; x. 5, 29; xvii. 692, 821; xx. 332. Edgar's Variations of Popery, pp. 135, 137.

† Joannes de Ragusio declared before the Council of Trent, with

We ask Roman Catholics, Would it not be better for you to maintain the right of reading the Scripture for yourselves, with earnest prayer for the promised light of the Holy Ghost, than to give yourselves blindfold into the hands of men who tell you to hear the Church, and who give you the judgment of the Church after such a fashion as this?

Moreover, "what saith the Scripture" on this subject? In Psalm cxviii. 22, 23, it is written, "The stone which the builders refused is become the head stone of the corner. This is the Lord's doing: it is marvellous in our eyes." Again, in Isaiah xxviii. 16, "Behold, I lay in Zion for a foundation a stone, a tried stone, a precious corner stone, a sure foundation." Now, is it not remarkable that Peter should be the apostle who refers to both these prophecies, and applies them not to himself, but to the Lord Jesus Christ? Thus we find that, in addressing the Jewish Sanhedrim, he said, "This is the stone" (speaking of Christ) "which was set at nought of you builders, which is become the head of the corner," Acts iv. 11, evidently referring to Psalm cxviii. 22. And in his first Epistle, (chap. ii.,) he speaks of Christ thus: "If so be ye have tasted that the Lord is gracious. To whom coming, as unto a living stone, disallowed, indeed, of men, but chosen of God, and precious, ye also, as lively stones, are built up a spiritual house, a holy priesthood, to offer up spiritual sacrifices, acceptable to God by Jesus Christ. Wherefore also it is contained in the Scripture, Behold, I lay in Zion a chief corner stone, elect, precious; and he that believeth on him shall not be confounded." Surely Peter's testimony ought to settle the controversy; and were he now upon earth, he would reject with abhorrence the doctrine which dishonors and robs of his glory the Master whom he loved.

Further, Scripture declares that, "Other foundation can no man lay than that is laid, which is Jesus Christ." (1 Cor. iii. 11.) And believers are described as "built upon the foundation of the apostles and prophets, Jesus Christ himself being the chief corner stone:* in whom all the building fitly

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out any dissent, that "the Church was builded on the living stone the Divine rock," (quoted by Edgar, p. 137.)

* "Faith in Christ being that wherein we are joined to him, it may be called by the same name; and accordingly the Colossians are said to be 'grounded (Col. i. 23) in the faith,' as upon a foundation, from

framed together groweth unto a holy temple in the Lord." (Eph. ii. 20, 21.) And if, after all this testimony, in direct opposition to the doctrine of the Church of Rome, the supremacy of Peter shall still be maintained, and he shall still be asserted to be the true rock on which the Church is built, and against which the gates of hell shall not prevail, we can only say, in the words of Moses, "Their rock is not as our Rock, even our enemies themselves being judges." (Deut. xxxii. 31.)*

The second text, which is quoted in this controversy in proof of the papal supremacy, is found in Matt. xvi. 19: "And I will give unto thee the keys of the kingdom of heaven; and whatsoever thou shalt bind on earth shall be bound in heaven; and whatsoever thou shalt loose on earth shall be loosed in heaven." Accordingly, Dr. Wiseman declares that "The second prerogative of St. Peter is the holding of the keys, and the power of making decrees which shall be necessarily ratified in heaven."† And Cardinal Bellarmine, in arguing on this passage of Scripture, says, "Peter had special jurisdiction given him over the rest;" and that "to whom the keys of a city are delivered, he is appointed the king or at least the governor of that city to admit or shut out whom he pleaseth."‡

By the "kingdom of heaven," in this passage, we are to understand, according to its general meaning in the Gospels, the kingdom of grace set up in the hearts of men, that dispensation which Jesus Christ established upon earth; and by

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which he would not have them removed. And the apostles being the preachers of this faith, and the instruments whereby men were brought to believe on Christ, and so joined to him as living stones, are called by the name of foundation in the place so mentioned. (Eph. ii. 20.) But then it is evident that Peter alone is not the foundation, but all the apostles. For there are twelve foundations of this sort, (as we read in Rev. xxi. 14,) by whose ministry the Church was built upon Christ, the sole foundation, in proper speaking, that was laid for all to build upon." (Bishop Patrick's Texts examined which Papist's quote out of the Bible, in "Gibson's Preservative.")

* Those fathers and Protestants who refer the "rock," in Matt. xvi. 18, to Peter, understand by it the fundamental character of his ministry, as indicated in the following verse. But this, in effect, amounts to the common interpretation: the Church is built upon the ministry of Peter—not, however, apart from that of the other apostles—who recognized Christ alone as the sure foundation.—EDITOR.

† Lect. viii. ‡ De Pontif. Lib. i.

the "keys" of this kingdom is meant the power of making known the truth, and of exercising spiritual government and discipline in the Church. And when Christ said to Peter, "Whatsoever thou shalt bind on earth shall be bound in heaven; and whatsoever thou shalt loose on earth shall be loosed in heaven," he gave him not only the power of declaring, according to the revealed will of God, the character of those who were to be excluded from the communion of the saints, or who were to be admitted to their fellowship, but, in connection with this, the power of excommunication from the Church on the one hand, and of the restoration of the penitent on the other. If it be urged that this implies a supremacy given to Peter, we reply, first, that by the words addressed to Peter is implied, not a superiority over his brethren, but a priority in the order of ministration: he being the person who first, in point of time, opened the kingdom to the Jews by preaching to them on the day of Pentecost, and to the Gentiles by preaching to Cornelius. Secondly, that whatever power of the keys was now given to him was conferred also upon all the apostles. For in Matt. xviii. 18, Christ addressed them thus: "Verily, I say unto you, [not, unto thee,] Whatsoever ye shall bind on earth shall be bound in heaven; and whatsoever ye shall loose on earth shall be loosed in heaven." And again, in John xx. 21–23, "Then said Jesus to them again, Peace be unto you: as my Father hath sent me, even so send I you. And when he had said this, he breathed on them, and saith unto them, Receive ye the Holy Ghost. Whose soever sins ye remit, they are remitted unto them; and whose soever sins ye retain, they are retained." Here, then, there was no supremacy given to Peter: the power given to him was equally shared by all the apostles, and is virtually the same which is to be exercised in the Church in every age of the world. Here, also, the unanimous sense of the fathers and early Church is completely opposed to the interpretation of Dr. Wiseman and modern Romanists. "The keys conveying the power of binding and loosing, of remitting and retaining sin, were, according to the ancients and many moderns, given to all the apostles and to all Christians who belong to the ecclesiastical community. This has been shown beyond all question by the warmest friends of the papacy, such as Dupin, Calmet, Maldonat, and Alexander. The proof of the dona-

tion of the keys to the whole apostolic college, and to the whole Christian commonwealth, has been collected by Dupin and Maldonat. The Sorbonnist and the Jesuit declare the unanimity of the ancients in this opinion. Dupin for this exposition instances the saints, Cyprian, Jerome, Ambrosius, Augustin, Leo, Fulgentius, and the fathers Tertullian, Optatus, Gaudentius, Theophylact, Eucharius, Beda, Rabban, Hincmar, and Odo. Maldonat specifies for the same interpretation the names of Chrysostom, Ambrosius, Origen, and Theophylact. Calmet for this opinion enumerates Cyprian, Augustin, Origen, and Theophylact; while Alexander mentions Origen, Hilary, Ambrosius, and Augustin. The system, therefore, which is now deprecated by the Italian school of Romanism, was patronized by the whole sainthood from Cyprian to Chrysostom."*

The next passage quoted in proof of the supremacy of St. Peter, is John xxi. 15–17: "So when they had dined, Jesus saith to Simon Peter, Simon, son of Jonas, lovest thou me more than these? He saith unto him, Yea, Lord, thou knowest that I love thee. He saith unto him, Feed my lambs. He saith to him again the second time, Simon, son of Jonas, lovest thou me? He saith unto him, Yea, Lord, thou knowest that I love thee. He saith unto him, Feed my sheep. He saith unto him the third time, Simon, son of Jonas, lovest thou me? Peter was grieved because he saith unto him the third time, Lovest thou me? And he said unto him, Lord, thou knowest all things: thou knowest that I love thee. Jesus saith unto him, Feed my sheep." "To the two ample powers given here, [referring to Matt. xvi. 18, 19, already considered,] we must add (says Dr. Wiseman) a third distinguished mission conferred upon him after the resurrection, when Jesus three times asked him for the pledge of a love superior to that of the other apostles, and three times gave him a charge to feed his entire flock, his lambs and his sheep."† Many readers will be surprised when they are told by Romish doctors that by the "lambs" in this passage we are to understand the laity, and by the "sheep," the clergy; and that the office of feeding both lambs and sheep—both laity and clergy—was intrusted to Peter as the supreme head

* Edgar's Variations, p. 140. † Lect. viii. p. 267.

of the Church. But what are the facts of the case? Peter had denied his Lord the Christ: he had fallen, he had virtually excommunicated himself, when with oaths and curses he said, "I know not the man." But his Lord looked upon him; and his look of love melted his heart into penitence, and opened the fountain of godly sorrow. And now, in his tender compassion, his blessed Master was about formally to restore him to his office as pastor of Christ's flock: hence the question, thrice repeated, "Simon, son of Jonas, lovest thou me more than these?" which is in so strange a manner perverted by the Romish Church. These words, "more than these," we are told, imply that he was to have more power, and therefore he was to have more love. But, instead of this, Christ pointed at his former boastful confidence, when he said, "Though all men shall be offended at thee, yet will I never be offended." That spirit of self-reliance—that egotism (so to speak)—so characteristic of Peter, and which led to his fall, required correction: it was like an arrow to his conscience when Christ said, "Lovest thou me more than these?"—thou that didst say, "Though all men shall be offended, yet will I never be offended." Lovest thou me more than these? "Feed my sheep," and "Feed my lambs." By the words "feed," etc., he simply restored to him that pastoral office which he had lost, with an affecting allusion to his fall. Before he fell, Jesus saw his danger, and said, "I have prayed for thee, that thy faith fail not"—that is, may not finally fail. He said, also, "When thou art converted, strengthen thy brethren." When, therefore, the Lord addresses to him the command, "Feed my lambs," it is just as if he had said—"Remembering how thou hast been tempted, and how thou hast proved so weak, sympathize in thy future career with young, and weak, and tempted, and afflicted disciples, and comfort the feeblest of Christ's flock with the comfort wherewith thou thyself art comforted of God." And when he said, "Feed my sheep," and "Feed my lambs," as a whole flock is composed of sheep and lambs under a shepherd's care, so he tells him, as a good minister of Jesus Christ, to do the work of a pastor to the Church of God. For surely this was nothing more than the ordinary commission given to the ministers of the Church, in fulfilment of the prophecy, "I will give you pastors according to mine heart, which shall feed you with knowledge and un-

derstanding." (Jer. iii. 15.) It was the commission which was given to the Presbyters of the Church at Ephesus, when Paul said, "Take heed unto yourselves, and to all the flock, [both sheep and lambs,] over the which the Holy Ghost hath made you overseers, to feed the Church of God, which he hath purchased with his own blood." (Acts xx. 28.) Nay, let Peter again be a witness. Hear what he says in the fifth chapter of his first epistle: "The elders which are among you I exhort, who am also an elder, and a witness of the sufferings of Christ, and also a partaker of the glory that shall be revealed: feed the flock of God which is among you, taking the oversight thereof, not by constraint, but willingly; not for filthy lucre, but of a ready mind; neither as being lords over God's heritage, but being ensamples to the flock. And when the chief Shepherd shall appear, [he does not call himself, but Christ, the chief Shepherd,] ye shall receive a crown of glory that fadeth not away." And when, finally, we are told that the "lambs" were the laity, and the "sheep" were the clergy, Peter being constituted governor of both, surely it is impossible to look at such an interpretation without at once seeing its absurdity.* Does not every child know that a flock consists of both sheep and lambs? Are not the "sheep" evidently mature and advanced believers, "the lambs" the young, the feeble disciples? And is not the Christian pastor commissioned to feed both? If the "lambs" mean the laity, and the "sheep" the clergy, then as the lambs in process of time grow into sheep, so the laity at a certain age must all be turned into clergy! The argument does not deserve to be dealt with seriously: it only excites a smile of pity for the system which attempts to erect on such a foundation a superstructure of oppression and error.

II. Having disposed of these passages so ostentatiously put forth, and so constantly quoted and relied upon by the abettors of papal supremacy, let us, in the next place, show that Peter was only an equal among his brethren the apostles, and neither claimed nor exercised any superiority.

First, our Lord's own supremacy as the king and head of the Church, standing forth in solitary grandeur and glory, for-

* Bellarmine gravely declares that "the bishops are the ewes or mothers to the lambs." (De R. Pontif. cap. 16.)

bids the idea of a second head of the Church, whose existence would be a usurpation of the claims of Him who is "King in Zion," Head of the Church, "Head over all things to the Church," and who in all things must have the preëminence. In the next place, we read in Matt. xxiii. 8–10, "But be not ye called Rabbi; for one is your Master, even Christ; and all ye are brethren. And call no man your father upon the earth: for one is your Father, which is in heaven. Neither be ye called masters; for one is your Master, even Christ." We ask, How could Christ have spoken in such unqualified terms against the assumption of preëminence by any of the apostles, if, by the language of Matthew, chap. xvi., he had made Peter the master of them all? Why tell them to call no man father, when he had but a short time before made one man "pope" or "father?"

When, again, the two sons of Zebedee ambitiously aspired, the one to sit at the right hand, and the other at the left hand of Christ when he came into his kingdom, while the other disciples were moved with indignation, (Matt. xx. 24,) why did not Peter or his brethren make reference to his primacy, thus presumptuously trodden upon and set aside? Surely such pretensions could not have been entertained for a moment by these two brethren, had it been a recognized fact that Peter, a short time before, had been made their pope, their primate, their spiritual head!*

Again, we find that there was a dispute amongst the disciples, as recorded in Mark ix. 35, as to which of them should be greatest; when we read, that Christ "sat down, and called the twelve, and saith unto them, If any man desire to be first, the same shall be last of all, and servant of all." Again, after Christ had eaten the passover with his disciples, a similar contention arose, and was rebuked in the same spirit: "And there was a strife among them, which of them should be accounted the greatest. And he said unto them, The kings of the Gentiles exercise lordship over them; and they that exercise authority upon them are called benefactors. But ye shall not be so; but he that is greatest among you, let him be

* "None of the apostles imagined He had promised the supremacy to Peter by these words, 'Thou art Peter,' for then neither would these two persons have desired it, nor would the rest have contended for it afterwards." Luke xxii. 24. (Whitby on Matt. xx. 20–28.)

as the younger; and he that is chief, as he that doth serve." (Luke xxii. 24–27.) It is impossible that any such disputes, as to which was the greatest, could have arisen amongst the apostles, if Peter had been already invested with supreme authority. If Peter had been previously established by Christ as prince of the apostles, the language which he now used would have been a necessary degradation of him, his newly appointed "vicar," to a level with his brethren.

Further, after the resurrection and ascension of Christ, there is no evidence that any act of supremacy was ever exercised by Peter over the other apostles. In the election of deacons, as recorded in Acts vi., it is said, "The twelve [not Peter] called the multitude of the disciples unto them, and said, It is not reason that we should leave the word of God, and serve tables." The disciples chose men, "whom they set before the apostles; and when they had prayed, they laid their hands on them." In Acts xv., we find that some matters of dispute among the churches were referred to the apostles and elders and brethren at Jerusalem. Peter was one of the speakers at this assembly: Paul and Barnabas gave their sentiments also; but James presided over the assembly, summed up its decision, and concluded with the words, "My sentence is,"—and so on. Now, is it credible, that if Peter was supreme—if he was the pope, the chief of the apostles—if he was the visible head of the Church—he should, on such an occasion as this, the first synod of the New Testament Church which was constituted, appear there only as a member of the court, and that another apostle should preside, and should give the sentence? Surely it follows that a visible personal head was not necessary for the settlement of points of doctrine or discipline, and that if such a head was required, Peter was not that head.

We find, moreover, that the primitive Church, in its treatment of Peter, dealt with him simply as another apostle, as an equal, and not a superior. The pope sends legates to transact the business of the Church, while he remains at home, in what he is pleased to call "St. Peter's chair;"* and as Peter,

* Romanists confidently maintain that the chair so called was really occupied by St. Peter, as the prince of the apostles, and the first pope. In Lady Morgan's "Italy," vol. ii., we find the following

the first of the popes, would unquestionably be the greatest of them all, is it not strange that he did not stay at home on his "throne," and send his servants, the other apostles, to any part of the world which required their presence, rather than be sent by them? But in Acts viii. 14, we read, "Now when the apostles which were at Jerusalem heard that Samaria had received the word of God, they sent unto them Peter and John." These facts are incompatible with the notions entertained by Romanists, that Peter was the chief of the apostles, and the head of the Church. *The pope sends, but is not sent by any.*

Again, the Apostle Paul, who was one of the humblest of men, who declared that he was "less than the least of all saints," and "the chief" of sinners, who was by no means disposed unduly to exalt himself, and strenuously preached submission to spiritual rulers, emphatically declared, (2 Cor. xi. 5,) that he "was not a whit behind the very chiefest apostles." Could he possibly have said this, if it were not true? And how could it be true if Peter was his prince? What! the holy, humble Paul, to declare that he was not a whit behind the vicar of Christ, the viceregent of God, the supreme ruler of the Church on earth! Let Roman Catholics only reflect: suppose any cardinal or bishop to declare, in a public document, that he was not a whit behind the chief pastor or pope himself: what would be thought of him? Is not the conclusion, then, evident that there was no difference

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passage: "The sacrilegious character of the French broke through all obstacles to men seeing the chair of St. Peter. They actually removed its superb casket and discovered the relic. Upon its mouldering and dusty surface were traced carvings which bore the appearance of letters. The chair was quickly brought into another light, the dust and cobwebs removed, and the inscription (for inscription it was) faithfully copied. The writing is in Arabic characters, and is the well-known confession of the Mohammedan faith: 'There is but one God, and Mohammed is his prophet.'" Cardinal Wiseman has denied the truth of this statement. Lady Morgan reiterates her statement, and gives the authority of Denon and Champollion, the two eminent French naturalists. Denon declares that he saw the chair and the inscription. Kindred to this imposture was the exhibition at Rome, in the ninth century, of two large silver keys, to which the people paid adoration, being assured they were the very keys which Christ had given to St. Peter! (Pictet. Theol. Chret. tome ii. p. 425.)

of rank among the apostles? Observe, Paul does not say, "the chief apostle"—using the singular number—which he must have done, had Peter been above all the rest; but he refers to Peter, John, and James, who, in Gal ii. 9, are called "pillars" of the Church. Moreover, Paul says (Gal. ii. 11) that he withstood Peter to the face, because he was to be blamed. Here, if Peter was supreme, we have one of the best of men actually at war with his master, and rebelling against his spiritual head and sovereign.

And here, reminded as we are of Peter's faults, may we not ask, "What reason was there why the Lord Jesus should bestow a supremacy upon him rather than upon any other apostle?" "I think (says an eminent writer*) if deserts be weighed, Peter deserved no more than the rest of Christ's followers. Nay, I think the wisdom of the Spirit, foreseeing the questions which should afterwards arise in the Church about Peter, hath so disposed that his faults, both in number more, and in weight greater, than any of the rest, should be evidently set forth in Scripture." Was it nothing to deprecate the Saviour's death upon the cross, and thereby make himself an "adversary" (as the word "Satan" signifies) to the redemption of the Church of God? (Matt. xvi. 22, 23.) Was it nothing, when Christ foretold his fall, that, instead of tremblingly imploring from his Master grace and strength, he should, "not only unadvisedly, but almost impiously,"† say, "Though all men shall be offended because of thee, yet will I never be offended? (Matt. xxvi. 33.) And was not the sin indeed aggravated, when three times, and within a brief period, he said, with oaths and curses, "I know not the man!" (Matt. xxvi. 74.) God forbid that we should seek to cast dishonor on the memory of one who, cured of his besetting sins of rashness and "the fear of man wherewith cometh a snare," lived to testify with great "boldness" (Acts iv. 13, 19, 20) for his Lord and Master, and who, there is reason to believe, died a martyr for him. We only refer to these failings of the Apostle Peter to check that preposterous zeal which ascribes to Peter what he never thought of assuming, and which has even dared to extenuate‡ a crime, the blackness of which the

* Willet, p. 157.

† Augustin Tractate 25 in Matt.

‡ "Some men may excuse Peter by saying that he did nothing but

blood of Jesus only could cleanse, and over whose enormity he himself "wept bitterly." (Matt. xxvi. 75.)

We conclude, then, without hesitation, from the whole review of Scripture testimony with regard to Peter and the other apostles, that his alleged primacy was never established by Christ, never claimed by himself, and never recognized by his contemporaries.

And as to the "fathers," (whom Roman Catholics are taught so profoundly to reverence,) they assert in express terms that all the apostles are to be coördinate in power and authority. St. Cyprian says, "The other apostles were, that which Peter was, invested with an equality of honor and power." St. Chrysostom says that St. Paul showeth that each apostle did enjoy equal honor and dignity, Gal. ii. 8; and comparing St. Paul to St. Peter, he calls St. Paul, "ισότιμος αντῷ," equal in honor to him. St. Cyril, Jerome, Dionysius, Isidore, and all the fathers of the first 300 years, use the same language.*

III. In the next place, let us show that there is no Scripture evidence that Peter was bishop of Rome at all. Romanists tell us that Peter was first bishop of Antioch: that he afterwards removed to Rome, where he continued for a space of twenty-five years.

We remark, in the first place, that it is absurd to suppose an apostle to have been a bishop—that is, the pastor, or overseer, or presiding ruler of a particular church, or district, or diocese, because constant residence in one place was contrary to the commission given to the apostles. They were appointed to be "witnesses for Christ both in Jerusalem, and in all Judea, and in Samaria, and unto the uttermost part of the earth." (Acts i. 8.) They were the property of the Church at large; and they would have been guilty of a violation of their duty if they had confined their labors to a particular part of it. Peter is degraded by the supposition that, being

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as Christ forewarned him. What then? If Peter did not amiss, because his fall was foretold, then Judas did well, too, in betraying Christ, for this, also, Christ showed before." (Aug. Tract. in Johann. 66.) "He wept bitterly," his sin was very great. How, then, dare one of your sect say, with blasphemous mouth, "Peter denied the faith of Christ, but he denied Christ, his faith remaining safe and sound?" (Willet, p. 158.)

* Quoted in Neal's Discourse, p. 19, in Salter's Hall Lectures.

an apostle, he became pastor and bishop of either Antioch or Rome.

But there is no satisfactory evidence that he was ever bishop of Rome. Uncertain traditions and doubtful arguments will not here avail. If the Lord Jesus Christ had appointed Peter bishop of Rome and head of the Church on earth, and if it was his intention that all subsequent bishops of that see should succeed him in his prerogatives, and that Christians in every age should look up to them as their governors and guides, we might reasonably expect that the fact on which such a mighty superstructure is reared would be clearly made known in Scripture. On that subject, however, it preserves a profound silence. Romanists appeal, indeed, to a verse in the first Epistle of Peter, where he says, "The Church which is at Babylon salute you;" and affirm that this is Rome, because Rome is called Babylon in the Revelation of John, and that consequently Peter was there when he wrote. But this is a miserable shift. In the book of Revelation, where symbolical names and language are employed, the name of "Mystery, Babylon the Great," is given to papal Rome.* There were two Babylons in Peter's day, one in Syria, the other in Egypt, from either of which he might date his letter. But the change of the name would be altogether improper, in a plain epistle, in which there is no possible reason for concealment. It is, moreover, decisive against the idea that Peter was resident bishop of Rome, that Paul, in his epistle to the Christians there, fifteen years after Peter's supposed translation from Antioch to Rome, sends no salutation to Peter. Could this be possible, if he was in Rome as its bishop, and the Church's universal head? Again, when Paul was a prisoner at Rome, can we believe he would have complained, "At my first answer no man stood with me," if Peter had been there? Others might charge Peter with a repetition of his act of cowardice, but far be it from us to do so. He was cured of that sin, as was shown by "the boldness of Peter and John" before the council, immortalized in the sacred page. (Acts iv. 13.) The man who said, in the presence of danger and death, "We cannot but speak the

* For convincing proof of this, see "Is the Church of Rome the Babylon of the Book of Revelation?" By C. Wordsworth, D.D. London: Rivingtons.

things that we have seen and heard"—the man who said, "It is better to obey God rather than man."—that man would have died with Paul rather than have forsaken him. When Paul, therefore, said, "At my first answer no man stood with me, but all men forsook me: I pray God that it may not be laid to their charge," we are persuaded Peter was not at Rome at all. Paul remained there two whole years, wrote several epistles from that city, mentioned to the Colossians (iv. 10, 11) the names of others who "were alone his fellow-workers," but never Peter's name. In the epistles of the apostles James and Jude, there is not a single allusion to Peter, nor any that can be pressed into the service of his supposed supremacy. The apostle John lived forty years longer than Peter, yet neither in his epistles, nor in "the book of the Revelation," do we find one word about the apostolic chair. But according to the doctrine of Peter's supremacy, the apostle John owed allegiance to the see of Rome. Coupling this with the fact already mentioned—that an apostle's commission was as wide as the world—even though it may be true, as dim tradition might indicate, that towards the close of his life Peter came to Rome, and was martyred, there is no proof whatever that he was bishop of what is called the Romish see.

IV. Therefore, we maintain, finally, that there is no evidence that his supposed plenary authority was transferred by Peter to the bishops of Rome. Even if it were granted that St. Peter was bishop of Rome, and the supreme head of the Church, the possession of that supremacy terminated with himself. But the office of an earthly vicar, and supreme pontiff, was never claimed by Peter, who simply called himself, when writing to ministers, "an elder," or, literally, "a fellow-elder." (1 Pet. v. 1.) As an apostle, one who had "seen the Lord," and had received his commission as well as the power of working miracles immediately from him, he could have no successor.* How unfounded, therefore, the assertion of the Catechism of the Council of Trent, "that it is evident by the unanimous consent of the fathers, and the traditions of the Church in all ages, that the commission given to St. Peter descended to the popes or bishops of Rome."

The history of the first three centuries is entirely silent on

* See Barrow's unanswerable Treatise on "The Supremacy."

the subject. It has been shown by Archbishop Usher, in his celebrated "Answer to a Jesuit," that documents have been actually forged to support the cause of the Church of Rome, and to establish the supremacy of Peter. Here are the words of Usher:

"'Before the Council of Nice,' it hath been observed by Æneas Sylvius, (who sometime was pope himself,) 'little respect, to speak of, was paid to the Church of Rome.' *Epist.* 288. If this may be thought to prejudice the dignity of that Church, which would be held to have sat as queen among the nations from the very beginning of Christianity, you shall have a crafty merchant (Isidorus Mercator, I trow, they call him) that will help the matter by counterfeiting decretal epistles in the name of the primitive bishops of Rome, and bringing in thirty of them in a row, as so many knights of the post, to bear witness of that great authority which the Church of Rome enjoyed before the Nicene fathers were assembled. If the Nicene fathers have not amplified the bounds of her jurisdiction in so large a manner as she desired, she hath had her well-wishers who have supplied the council's negligence in that respect, and made canons for the purpose in the name of the good fathers, who never dreamed of such a business. If the power of judging all others will not content the pope, unless he himself may be exempted from being judged by any other, another council, as ancient at least as that of Nice, shall be suborned; wherein shall be concluded by the consent of 284 *imaginary* bishops, that—'*Nemo enim judicabit primam sedem*,' 'No man may judge the first seat,' (that is, Rome.)"

A well-known modern writer, distinguished by his candor and piety, has thus summed up the proof that the alleged transference of Peter's supposed supremacy was utterly unknown in the Church in primitive times: "From thirty-three years to the end of the first century, no heretic scoffed at the successor of Peter: no skeptic expressed his doubts: no church asked proof of his primacy: no bishop inquired as to the nature and extent of his jurisdiction. The churches made no appeal to Peter's successor, nor did he issue any injunction to the churches. No deputations were sent to express their homage: no treatises written to guide their loyalty. There was no manifesto, no explanation—no encyclical letter

from Peter's chair. All churches, all bishops, all the world were as silent about Peter's episcopate, and the claims of his successor, as if Peter had never been at Rome. The second century flowed by, and this extraordinary silence was still profound and universal. The third century came and went, before a single bishop broke it. Thirty-two bishops of Rome, from Linus and Sylvester, raised to be vicars of Christ, and spiritual emperors over all the churches of the world, never once offered their credentials, nor mentioned the foundation of their author. Owing as they did to Peter's episcopate a spiritual empire, compared with which Cæsar's was contemptible, they never proved the fact—never mentioned it—did not seem to know it. Thirty-two bishops of Rome, other bishops, and thousands of churches in all parts of the world, permitted about two centuries to pass after the death of Peter before they uttered one syllable to announce that he was bishop of the Church of Rome.

"How can we escape from the conclusion that he never was its bishop, and that its bishops are no vicars of Christ?

"In another aspect, the silence is still more astonishing, on the supposition that Peter was bishop of Rome, and that the pope, as his successor, is the vicar of Christ. When the Almighty (who has numbered the hairs of our heads, and orders all events, even to the death of a sparrow) raised the Lord Jesus Christ from the dead, he took care that a fact so material to us should be established by the testimony of numerous eye-witnesses. But now, when the episcopate of Peter at Rome was to be determined, (as you say,) the vicar of Christ, the emperor of the universal Church, he did not provide a single eye-witness: he did not secure any competent testimony. He allowed a profound silence respecting it for two hundred years, and now requires men, on pain of eternal damnation, to become subjects of the bishop of Rome, without any other proof of their appointment than that furnished by the dicta of a remote church in the fourth century, and a monk of a foreign convent still later, who do not offer the least evidence to support their opinion. To believe this is not faith, nor even simple credulity, but to impute to the holy God a neglect of which no human government would have been guilty, and a severity by which any human government

would be disgraced. For myself, I find it easier to believe that Peter never was bishop of Rome."*

If the reader asks how it was that the supremacy of the pope arose, we shall proceed briefly to explain it.

By degrees, the spirit of "Diotrephes, who loved to have the preëminence," crept in among the ministers of the Church, and those who were pastors in large cities came to be regarded with greater honor, and to assume greater authority. For a considerable time, the city of Rome continued under Pagan emperors; but, as is well known, in the fourth century, Christianity became the religion of the state under Constantine. The empire was divided into two parts—the eastern, with Constantinople as its capital; and the western, with Rome as its chief city. The emperors preferred to reside in the eastern city, and retired thither with their court. Accordingly, the influence of that eastern capital rose; and the patriarch of Constantinople not only began to vie with the bishop of Rome, but, by reason of imperial favor, bade fair to become chief bishop and head of the universal Church. Against this pretension and proposal the bishops of Rome protested; and one of them, (Gregory the Great,) in a letter on this subject, declared that he who dared to assume the title of universal bishop would be the forerunner of Antichrist; most truly, that none of the apostles assumed it, and that it could only be thought of by "one who wished to be subject to none, and that all might be subject to him."†

Notwithstanding all such reasoning, however, the emperor Mauritius appointed the patriarch of Constantinople universal bishop. But, shortly afterwards, this emperor was murdered by Phocas: who became emperor, transferred his court to Rome, revoked the decree constituting the patriarch of Constantinople universal bishop, and conferred the title on Boniface III., bishop of Rome, A.D. 607.

Such was the origin of papal supremacy, and thus it was,

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* Letters on the Church of Rome, addressed to the Rev. Emmanuel Terant, D.D. Letter I. by the Hon. and Rev. B. W. Noel, M. A. Nisbet & Co., 1851.

† The words of his final protest were these: "I tell you confidently that he who styles himself, or wishes to be styled, universal priest, does in his self-exaltation anticipate Antichrist, setting himself in pride above his fellows."

that a colossal power arose in Europe, which has again and again overtopped the proudest monarchies, released subjects from their allegiance, and trodden down with its iron heel the religious liberties of a large portion of mankind. Its unscriptural character and its growing power may be judged of by the following brief statement of facts. In the eighth century, Pope Gregory II. boasted to the Greek emperor, "All the kings of the earth reverence the pope as God." The emperor Charlemagne consented to receive his titles and his honors from the pope. In the coronation oath of the western emperors, they swore they would be submissive to the popes and their Roman successors. The emperors Otho and Randolphus both received their imperial crowns as a grant from the pope. John of England was compelled humbly to receive his crown as the pope's vassal. In A.D. 1155, Pope Adrian IV. permitted Henry II. of England to subjugate Ireland, on condition of his giving a quit-rent to the pope for each house in it. On the discovery of America, Prince Henry of Portugal applied to the pope to grant to the Portuguese every country they might discover. A bull accordingly was issued, granting the petition, on the ground that the heathen had been given to Christ for his inheritance, and the uttermost parts of the earth for his possession. We find Pope Nicholas I. requiring kings to hold the bridle of his horse. The Emperor Barbarossa and Louis II. of France did so, and up to the sixteenth century, monarchs were wont to kiss the pope's feet. The Emperor Henry, having offended the pope, (Hildebrand,) was compelled to wait three days and three nights in the depth of winter barefooted and clothed in sackcloth, in the court-yard of the fortress of Canossa, before the proud pontiff would relent and forgive him. In the year 1191, Pope Celestine kicked the crown from the head of the Emperor Henry IV., which Baronius the historian says was a sign that the pope had the power of deposing, as he alone had the prerogative of making, kings. In later times, Pope Pius V. issued a bull deposing Queen Elizabeth, absolving her subjects from the oath of allegiance, and anathematizing such as continued in their obedience. In this bull, the Romish pontiff is declared to have been appointed prince over all nations and over all kingdoms, to root out, destroy, disperse, plant, and build.

The canon law is the law of the Romish Church at this day,

to the teaching of which (the things delivered, defined, and declared by the sacred canons,* etc.) every popish priest swears adherence, and for the carrying out of which in England Cardinal Wiseman has declared a change from vicars apostolic to a regular hierarchy to be absolutely necessary.

The following are some of its decrees: "The bishop of Rome may excommunicate emperors and princes, depose them from their states, and assoil their subjects from their oath and obedience to them, and so constrain them to rebellion." "The bishop of Rome may give authority to arrest men and imprison them in manacles and fetters." And in strict accordance with this are the facts of history already alluded to, as well as those cruel persecutions which, under papal authority, were waged against those who, in different ages, refused to recognize the unscriptural claims of the Romish see. We need only refer to the bloody crusade against the Waldenses and Albigenses, and the establishment of the inquisition, both sanctioned by Pope Innocent III.; the massacre of St. Bartholomew in Paris, for which the pope and his cardinal gave thanks at St. Peter's; the massacre of the Protestants in Ireland, which Pope Urban VIII. had instigated and encouraged by a bull, offering indulgence to all who would assist in the work of exterminating heretics. Is this the religion of Him who "came not to destroy men's lives, but to save?"

We find it clearly taught in Scripture that the day of Christ's second advent should not arrive, "except there come a falling away first, and that man of sin be revealed, the son of perdition; who opposeth and exalteth himself above all that is called God, or that is worshipped." (2 Thess. ii. 3, 4.) We have already seen how the papal power has exalted itself, in disposing of crowns and kingdoms. But besides this, we find that the practical result of "the supremacy of the pope" has been to invest him with Divine authority, so that claiming to rule the Church of Christ, "He as God sitteth in the temple of God," showing himself that he is God, claiming the titles and prerogatives which belong to God alone. The canon law accordingly declares "the bishop of Rome hath authority to judge all men, and specially to judge the articles of faith, and that without any council, and may assoil them that the

* Creed of Pius IV.

council hath damned; but no man hath authority to judge him, nor to meddle with any thing that he hath judged, neither emperor, king, the people, nor the clergy; and it is not lawful for any man to dispute of his power." Again, "the bishop of Rome may be judged of none but of God only; for although he neither regards his own salvation nor any man's else, but draws down with himself innumerable people by heaps into hell, yet may no mortal man in this world presume to reprehend him; forasmuch *as he is called God, he may not be judged of men*, for God may be judged of no man." In the fourth session of the Lateran council, the Venetian prelate addressed the pope thus: "Thou art our shepherd, our physician, in short, *alter Deus in terris*—another God upon earth."

In an account of the inauguration of Pope Innocent, (published by Dr. Bancke, in Friesland, A.D. 1645, who had witnessed the ceremony at Rome,) it is stated that Cardinal Colonna thus addressed the pope: "O most holy and blessed father, head of the Church, ruler of the world, thy holiness." A medal struck at the mint in the Vatican represents Pope Eugenius IV., and on the obverse two cardinals putting the tiara on the pontiff's head, with the motto, "*Quem creant adorant*"—"Whom they create, him they adore." On another medal is represented Innocent III., and a king kneeling at his feet with his crown in his hand. The pope is seated in his chair in the act of blessing the discrowned king, and the inscription is, "*Ecce, sic benedicetur homo*"—"Thus shall man be blessed." In the sixth session of the Lateran, A.D. 1514, the bishop of Modrusium called the pope the "Lion of the tribe of Judah," and said, "Thou shalt reign from sea to sea, and from the Tiber to the ends of the earth." "Thou art our shepherd, our physician, in short, *a second God upon earth.*" In the ninth session of the fifth council of Lateran, Anthony Pucci addressed the pope thus: "The sight of thy divine majesty does not a little terrify me, for I am not ignorant that all power in heaven and earth is given unto thee: that prophetic saying is now fulfilled, 'All the kings of the earth shall worship him, and all nations shall serve him.'" Cardinal Bellarmine* declares that "the pope is the father of the faith-

* In Pontif. Rom. lib. i.

ful, the pontiff of Christians, prince of priests, vicar of Christ, head of the body, foundation of the building, bridegroom of the Church." The canon law declares that "the bishop of Rome may open and shut heaven unto men."

Now, let the Roman Catholic reader compare these titles given to the pope with the teachings of Holy Scripture, and then say whether he does not blasphemously usurp the honors due to God and Christ alone. Is the pope called "his holiness," and styled the "holy father?" these are the names given to God. (Isaiah xliii. 15; John xvii. 11.) Is the pope described as the "*pontifex maximus*," the "great high priest?" This is the name peculiar to Christ, the great "High Priest of our profession." (Heb. iii. 1.) Is the pope called "the husband of the Church," and at "consecration is a ring put on his finger, to signify that he is wedded to the Church?" Then this is the usurpation of the place of Christ, who is "the Bridegroom;" (John iii. 29;) the Church being "the Lamb's wife." (Rev. xxi. 9.) Is the pope called "the good shepherd"* and "the chief shepherd?" Then both titles belong to Christ alone. (John x. 14; 1 Pet. v. 4.) Does Bellarmine, a great Romish authority, tell us that the pope is "The head of the body?" In this he contradicts an apostle who says of Christ, "He is the head of the body;" (Col. i. 18;) "The head, even Christ." (Eph. iv. 15.) Is the pope styled the "foundation of the building?" This is in express opposition to the claims of Him who is "the Head of the corner," and "the chief Corner stone." (Matt. xxi. 42; Eph. ii. 20.) And is not Christ alone called "The Lion of the tribe of Judah?" (Rev. v. 5.) Is it not of Him alone that it can be said that "he openeth, and no man shutteth; and shutteth, and no man openeth?" (Rev. iii. 7.) Is not Christ the only one of whom it is declared that "He shall have dominion from sea to sea, and from the river unto the ends of the earth," and that "all kings shall bow down before him—all nations shall serve him?" (Psalm lxxii. 8–10;) and yet, as we have seen, this authority is ascribed to the pope of Rome.

But it may be said that such power has been delegated to

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* A bull begins, "Ego pastor bonus,"—"I the good shepherd." Dr. Wiseman, in announcing a jubilee, March, 1851, calls the pope "The chief shepherd."

him as the "lieutenant" or "vicar of Jesus Christ." We have already settled that point, by demonstrating, from Scripture and primitive antiquity, that such a delegation was never made by Christ either to Peter or the bishops of Rome. A pope or "vicar" was not included among those spiritual officers who were bestowed by him on his Church when he ascended to heaven. (Eph. iv. 11.) And we find that without such a "lieutenant" or "vicar," "the perfecting of the saints" is accomplished: all his people "come in the unity of the faith, and of the knowledge of the Son of God, unto a perfect man, unto the measure of the stature of the fulness of Christ. (Eph. iv. 13.) Christ, the true and only Head of the Church, is "the Holy One and the Just." (Acts iii. 14.) But many of the popes have been very wicked men, and all of them weak, mortal, and erring creatures at the best; of whom, in reference to their arrogant pretensions, and their falling one by one before the common stroke of death, the language of Scripture may well be employed, "I have said, Ye are gods; but ye shall die like men, and fall like one of the princes." (Psalm lxxxii. 6, 7.)

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No. 27.

THE ROMISH DOCTRINE OF PENANCE, ABSOLUTION, AND INDULGENCES.

THE subjects which we are about to discuss are of no secondary interest and no inferior moment, because they involve nothing less than the right answers to the questions—How shall a man be just with God? and, What is the solid foundation of a sinner's hope for eternity?

It is necessary that we should clearly ascertain, first of all, what is the gospel method of a sinner's justification before God, in order that we may be better prepared to contrast with this the Romish method of a sinner's pardon and acceptance with God.

I. What is the Scripture doctrine of justification?

Justification is a forensic term, derived from the practice of courts of law; and when we examine Scripture, we find that it does not denote the change of a person's disposition, but a change of his state in relation to the law, and in relation to God himself as the lawgiver. It does not *make* a man righteous by changing his nature; but it *declares* him righteous on valid grounds. So the Hebrew word צדק and the Greek *δικαιόω* are repeatedly used. We read in Deut. xxv. 1, "If there be a controversy between men, and they come unto judgment, that the judges may judge them; then they shall *justify the righteous*, and condemn the wicked." Here, surely, to "justify the righteous" is not to make him righteous, but to pronounce him righteous, for this only is the office of a judge. So again, in Prov. xvii. 15, we read, "He that justifieth the wicked, and he that condemneth the just, even they both are abomination to the Lord." Here again, to *justify* signifies to pronounce the man who was wicked and chargeable, to be free from guilt and charge. In the same

sense David prays, "Enter not into judgment with thy servant; for in thy sight shall no man living be justified." (Psa. cxliii. 2.) He thus entreats God, as his judge, not to bring him to trial, because neither he nor any other person could expect a sentence in his favor. In the New Testament the term is used with a similar meaning. When, for example, "Wisdom" is said to be "justified of her children," Matt. xi. 19, the meaning is, that she is approved and vindicated by them, exhibited in her true character, and cleared from the aspersion of her enemies. Again, when Christ said to the Pharisees, "Ye are they which justify yourselves before men," Luke xvi. 15, he referred to them as self-righteous, eager to prove that there was no defect in their obedience. The Publican, we are told, "went down to his house justified," Luke xviii. 14, that is, acquitted and pardoned by God as a judge—that God whose mercy he had humbly implored, and which (as the Greek word *ἱλάσθητι** implies) he had sought through faith in a propitiatory sacrifice.

But it settles the forensic meaning of the term, in that we find it opposed by the apostle Paul to condemnation. "It is God," he says, "that justifieth. Who is he that condemneth?" (Rom. viii. 33, 34.) Again, the judgment was by one to condemnation, but the free gift is of many offences unto justification." (Rom. v. 16.) It is, therefore, unnecessary to multiply proofs in a matter so abundantly plain. Justification is not, as the Council of Trent teaches, a change of nature, but of state. We know indeed that the sanctification of a sinner is inseparable from his justification, but it is clear that the one is perfectly distinct from the other.

Now, every man being a sinner, the first and great blessing which he needs is the change of state which we have now described. He stands, with all the world, "guilty before God;" and the remission of sins is secured to him only by faith in the blood of Christ. The apostle Paul declares that God "hath set forth" his Son "to be a propitiation through faith in his blood." (Rom. iii. 25.) Again, in writing to the Ephesians, chap. i. 7, he says, "In whom we have redemption through his blood, *the forgiveness of sins*, according to the riches of his grace." The "righteousness of God" is "by

* Literally, "be propitious"—"be merciful through a sacrifice."

faith of Jesus Christ unto all and upon all them that believe." The merit is not in the faith; but faith is the hand that receives "the gift of righteousness." A Roman Catholic girl once expressed her conviction to the writer that the doctrine of justification by faith was the true doctrine of the word of God; and when he asked her what it was which brought her to this conviction, she opened the New Testament, and pointed to this beautiful passage, Rom. iii. 19–26, which we earnestly commend to the prayerful attention of every reader.

Abraham himself, "the father of the faithful," was not justified by works. "For if Abraham were justified by works, he hath whereof to glory; but not before God. For what saith the Scripture? Abraham *believed God*, and it was counted unto him for righteousness. Now to him that worketh is the reward not reckoned of grace, but of debt." (Rom. iv. 2–4.) As if the apostle had said, If man obtained salvation by his own works, he has a title to heaven which God cannot refuse to acknowledge; but that is not the way in which Abraham had this title; it is not thus that the sinner gains it now. "But to him that worketh not"—that is, does not work in order to make himself meritorious in the sight of God, or to have a plea to take in his hand to the gate of glory—"but *believeth on him that justifieth the ungodly*, his faith is counted for righteousness. Even as David also describeth the blessedness of the man, unto whom God imputeth righteousness without works." (Verses 4, 5, 6.) As an act of grace on God's part, and the result of personal reliance on Christ on our part, our feet are placed on the Rock of ages, and, "being justified by faith, we have peace with God through our Lord Jesus Christ." (Rom. v. 1.) Justification is not ours, as Rome teaches, by a change of nature, but by *a change of state*. We are "accepted in the Beloved."

In the face of all anathemas, therefore—having the word of God as the standard of our appeal, and having an inspired apostle as our instructor, we still maintain that we "do not frustrate the grace of God; for if righteousness come by the law, then Christ is dead in vain." (Gal. ii. 21.) We are always ready to say, "Yea doubtless, and we count all things but loss for the excellency of the knowledge of Christ Jesus our Lord;" and we desire to be "found in him, not having

our own righteousness, which is of the law, but that which is through the faith of Christ, the righteousness which is of God by faith." (Phil. iii. 8, 9.) Of all, therefore, who seek the favor of God by their own merits, it must be said, "They, being ignorant of God's righteousness, and going about to establish their own righteousness, have not submitted themselves unto the righteousness of God. *For Christ is the end of the law for righteousness to every one that believeth.*" (Rom. x. 3, 4.)

Now we find that there has been a lamentable perversion of the true doctrine of justification by the Church of Rome. She has pronounced "the justification of the sinner to be, not only the remission of sin, but also sanctification and the renovation of the inward man;" and has decreed that "if any man shall say that men are justified solely by the imputation of the righteousness of Christ, or solely by the remission of sins, to the exclusion of grace and love, which is shed abroad in the heart by the Spirit, and is inherent in them—or even that the grace by which we are justified is only the favor of God: let him be accursed."*

But in harmony with what we have thus shown to be the doctrine of Scripture are the teachings of all evangelical Protestant Churches, which are substantially expressed in the ninth article of the Methodist Confession:—

"We are accounted righteous before God only for the merit of our Lord and Saviour Jesus Christ by faith, and not for our own works and deservings. Wherefore, that we are justified *by faith only*, is a most wholesome doctrine, and very full of comfort."

It is well known that the "fathers" have great weight and authority with the members of the Romish Church: let us entreat attention, therefore, to the testimony of one of the greatest of them. Chrysostom on 2 Cor. v. 21—"He hath made him to be sin for us, who knew no sin, that we might be made the righteousness of God in him"—says, "What mind can represent these things? He made the righteous one a sinner, that he might make the sinners righteous. Rather, this is not what he says, but something much greater. He does not say he made him a sinner, but sin, that is, a sin-offering or sacrifice for sin, the substitute for the sinner: not

* Conc. Trident, Sess. VI.

only him who had not sinned, but who did not know sin, that we might be made, not righteous, but righteousness, and the righteousness of God. For this is the righteousness of God, when we are justified, not by works, (for in this case it is necessary that there should be no spot in them,) but by grace in the blotting out of all sin. This does not permit us to be lifted up, because God freely gives us all, and teaches us the greatness of the gift; for the former righteousness is that of the law and of works, but this is the righteousness of God."

II. Having endeavored to set before the reader the gospel method of a sinner's justification, we now proceed to contrast with this the Romish SACRAMENT OF PENANCE.

The following is the doctrine of the Church of Rome on this subject, as set forth by the Council of Trent:—

"Whoever shall deny that, in order to the full and perfect forgiveness of sins, three acts are required of the penitent, constituting as it were the matter of the sacrament of penance—namely, contrition, confession, and satisfaction, which are called the three parts of penance; or shall affirm that there are only two parts of penance—namely, terrors wherewith the conscience is smitten by the sense of sin, and faith, produced by the gospel, or by absolution, whereby the person believes that his sins are forgiven him through Christ: let him be accursed."

"Whoever shall affirm that the words of the Lord our Saviour, 'Receive ye the Holy Ghost: whose soever sins ye remit, they are remitted unto them; and whose soever sins ye retain, they are retained,' are not to be understood of the power of forgiving and retaining sins in the sacrament of penance, as the Catholic Church has always from the very first understood them, but shall restrict them to the authority of preaching the gospel, in opposition to the institution of this sacrament: let him be accursed."

"Whoever shall deny that sacramental confession was instituted by Divine command, or that it is necessary to salvation; or shall affirm that the practice of secretly confessing to the priest alone, as it has been ever observed from the beginning by the Catholic Church, and is still observed, is foreign to the institution and command of Christ, and is a human invention: let him be accursed."

"Whoever shall affirm that the priest's sacramental absolution

is not a judicial act, but only a ministry to pronounce and declare that the sins of the party confessing are forgiven, so that he believes himself to be absolved, even though the priest should not absolve seriously but in jest; or shall affirm that the confession of the penitent is not necessary in order to obtain absolution from the priest: let him be accursed."

"Whoever shall affirm that we can by no means make satisfaction to God for our sins, through the merits of Christ, as far as the temporal penalty is concerned, either by punishments inflicted on us by him, and patiently borne, or enjoined by the priest, though not undertaken of our own accord, such as fastings, prayers, alms, or other works of piety; and therefore that the best penance is nothing more than a new life: let him be accursed."*

Now it is a matter of history that the Council of Trent, in the discussion of this question, were much more apt at citing the school doctors and canon law than the word of God. When they did appeal to the Scriptures, the manner in which they used them showed how imperfectly they were acquainted with them; or rather how, in order to support the traditions of men, they handled the word of God deceitfully. For instance, to prove that auricular confession was taught by the inspired writers, they collected all the passages in which the words "confess" and "confession" are found, and unceremoniously converted them into evidence on their side, regardless altogether of the real meaning of the text so quoted; and they busied themselves in searching the Old Testament for figures by which it might be supposed that confession was typified; and he was accounted the most skillful who produced the greatest number. It was by such labors that the decisions of an infallible council were framed!

In the first place, *we deny that penance is a sacrament at all.* In a sacrament, it is agreed on all sides, two things are essential—the sign, and the thing signified; or, as Rome styles them, "matter" and "form." The sign is something material and visible—something addressed to the senses; and by this a sacrament is distinguished from other religious institutions.

Now, as to the so-called "sacrament of penance," the

* Conc. Trid. Sess. XIV.

"matter," we are told, is the confession to the priest; and the form, "I absolve thee, in the name of the Father, and of the Son, and of the Holy Ghost." Here both "matter" and "form" are pure inventions. They have nothing sacramental in their nature.

Secondly, we maintain that *there is no authority in the word of God for Christians confessing their sins to a priest.* The Church of Rome, indeed, declares, in the twenty-first canon of the Lateran Council, the absolute necessity of this:—

"Every person of years of discretion is commanded to confess his sins to his own priest, at least once in the year, or to another priest with the leave of his own: otherwise, while he is living, he must be driven from entrance into the Church, and, when he is dead, he must have no Christian burial."

Now, let it not be supposed that Protestants deny that sins are to be confessed; but they maintain that *we are to confess to God.* It was in this way that David confessed his sins. "Iniquities," he said, "prevail against me: as for our transgressions, thou shalt purge them away." (Psa. lxv. 3.) When he had committed those awful sins which insulted his God and have left a stain upon his memory, he poured forth his penitential sighs, and groans, and tears, and lamentations, in the presence and into the ear of God alone. He said, "Against thee, thee only, have I sinned, and done this evil in thy sight: that thou mightest be justified when thou speakest, and be clear when thou judgest." (Psa. li. 4.) We find this was the habit of Old Testament saints: in the *confession of their sins they went at once to God.* Ezra, on behalf of his countrymen, thus acted: "At the evening sacrifice I arose up from my heaviness; and having rent my garment and my mantle, I fell upon my knees, and spread out my hands unto the Lord my God, and said, O my God, I am ashamed and blush to lift up my face to thee, my God; for our iniquities are increased over our head, and our trespass is grown up unto the heavens. (Chap. ix. 5, 6.) Again, the Old Testament Church thus makes confession before God by the lips of the prophet Isaiah: "We are all as an unclean thing, and all our righteousnesses are as filthy rags; and we all do fade as a leaf; and our iniquities, like the wind, have taken us away." (Chap. lxiv. 6.) Once more: the prophet Hosea exhorts Israel to penitential confession and repentance: he says,

"O Israel, return unto the Lord thy God; for thou hast fallen by thine iniquity. Take with you words, and turn to the Lord: *say unto him*, Take away all iniquity, and receive us graciously: so will we render the calves of our lips. (Chap. xiv. 1, 2.) Now, in not one of these or other cases is an example of confession made to a priest. It is made to God alone. Accordingly David says, "I acknowledged my sin *unto thee*, and mine iniquity have I not hid. I said, I *will confess my transgressions unto the Lord; and thou forgavest the iniquity of my sin.*" (Psa. xxxii. 5.) Here is direct confession to God, and immediate absolution from him. And under the gospel have we less encouragement to go to God? No, we have "a Father," seated on a throne of grace: we have "a Spirit of grace and supplications," to bring us near in lowly confession and brokenness of heart to him; and exalted at his right hand is the Advocate to plead our cause, whose blood, presented on behalf of the penitent, secures immediate absolution from him who "delighteth in mercy;" from him whose sole prerogative it is to pardon—from him who says, "I, even I, am he that blotteth out thy transgressions for mine own sake, and will not remember thy sins. Put me in remembrance: let us plead together: declare thou, that thou mayest be justified." (Isa. xliii. 25, 26.)

The duty then of all sinners is to confess to God, and TO HIM ALONE. We earnestly urge it upon every reader: "Let the wicked forsake his way, and the unrighteous man his thoughts; and let him return unto the Lord, and he will have mercy upon him; and to our God, for he will abundantly pardon." (Isa. lv. 7.) "If we confess our sins, he is faithful and just to forgive us our sins, and to cleanse us from all unrighteousness." (1 John i. 9.)

"But," says the Romanist, "the sacrament of penance is of divine authority, because Christ said to his apostles, 'As my Father hath sent me, even so send I you. Whose soever sins ye remit, they are remitted unto them; and whose soever sins ye retain, they are retained." (John xx. 22, 23.) In the first place, we reply, that, assuming these words to convey to the apostles a power to forgive sins, it does not follow that the priests of Rome have any claim or warrant to exercise a similar power. Why? *Because the apostles were not priests.* Christ gave them no power to offer sacrifices; and therefore

when the Romish clergy claim the power of offering sacrifices for the sins of the living and of the dead, then they prove themselves the ministers of Antichrist, and not the "successors of the apostles."

Further, there is not one example in the history of the primitive Church of any man confessing his sins even to an apostle, or receiving absolution from him

It is true that the contrary is asserted. The celebrated Thomas Maguire, the great champion of Romanism in Ireland, had the hardihood to bring forward the case of Ananias and Sapphira as one of auricular confession. He represented them as making a "sacramental confession" to St. Peter, in the "tribunal:" that they "lied to the Holy Ghost," because St. Peter, in the "tribunal" of confession, was the representative of the Holy Ghost! and that they were struck dead for abusing this holy tribunal!* Now, in this, as in the case of many other Romish arguments, there is a fearful wresting of the Scriptures from their plain meaning. Let any one read the narrative of the circumstances connected with the death of these persons. Let us look at Acts iv. 32, 34, 35, where it is said, "The multitude of them that believed were of one heart and of one soul: neither said any of them that aught of the things which he possessed was his own; but they had all things common. Neither was there any among them that lacked; for as many as were possessors of lands or houses sold them, and brought the prices of the things that were sold, and laid them down at the apostles' feet." Under the peculiar and persecuted state of the primitive Church at Jerusalem, there was a common fund, formed by the spirit of self-sacrificing love: the richer members voluntarily selling their property, and bringing the produce to the apostles as treasurers, laying it thus at their feet, that they might dispense it as any of the poor saints had need. But can any one imagine, for a moment, that there was any thing of auricular confession here? Did these persons come to make confession to the apostles? Assuredly, evidently not; and if they did not do so, neither did Ananias and Sapphira, for it is said that they "sold a possession and kept back part of the price; and

* See Report of Discussion between Gregg and Maguire, pp. 134, 135. Dublin, 1839.

brought a certain part and laid it at the *apostles'* feet. Nor do we find that there is a word spoken by them at all. They brought a part, and silently indicated, by the offering of it, that they were doing what others had done—giving the whole; and their wickedness was, that *they pretended to do that which God knew they were not doing.* Peter, speaking by the Holy, Spirit, said, "Ananias, why hath Satan filled thine heart to lie to the Holy Ghost?" They meant to deceive the apostles, and therein they virtually sought to put a cheat upon the Spirit of God, because under the influence of that Spirit the apostles had gone forth, and, by his miraculous powers accompanying the gospel, the Church of Jerusalem had been formed, and the gospel dispensation had been established. This is the true meaning of the passage; and it furnishes not a shadow of support to the idea that Peter was in the confessional, and that Ananias and Sapphira were kneeling as penitents before him.

Another passage brought forward in support of auricular confession is Acts xix. 18, 19, where it is said, "And many that believed came and confessed, and showed their deeds. Many of them also which used curious arts brought their books together, and burned them before all men; and they counted the price of them, and found it fifty thousand pieces of silver." Now, very clearly, this was not a case of *auricular* confession, (*whispering into the ear* of a priestly confessor;) for these transgressors came confessing and showing *in the most public manner*, in the presence of the apostles, the Church and the world, that they were truly sorry for their past sins; and as an evidence of this, they brought forth their wicked books, and burned them, even though valued at "fifty thousand pieces of silver." These persons, again, are not said to have received any absolution; and no wonder, for they were absolved already. It is said, that "*many that believed* came and confessed, and showed their deeds." Their "faith" had saved them; and because that faith was exercised, Jesus, as the Lord their Righteousness, had already said to each of them, "Son, be of good cheer: thy sins are forgiven thee."

Again, we find reference made to James v. 16, where it is said, "Confess your faults one to another." We are surprised that any one should dare to adduce this passage in support of the Romish confessional. It is not said, "Confess

your faults to a priest;" but it tells Christians they are to confess them "one to another." If a man, therefore, confess to a priest, the priest is equally bound to confess to him: both parties are under equal obligation. Who does not clearly perceive, that here the beautiful lesson is taught, that private Christians should, in their holy conferences with one another, confess and acknowledge their mutual faults, and then "pray one for another," as the apostle directs, that the spiritual diseases of their souls "may be healed."

The Church of Rome also tells us, that confession to a priest is necessary to prepare for the holy communion. The apostle Paul had a very different idea. He did not say to the Corinthian church, "Come to me, or go to your ministers to confess, and afterwards approach the holy table;" but he said, "Let a man EXAMINE HIMSELF, and so let him eat of that bread, and drink of that cup." (1 Cor. xi. 28.)

And now, we ask with confidence, if the apostles had understood Christ as conferring on them the power of hearing confessions and of pronouncing absolution, how is it that there is not one example in all their history of their ever exercising that power? We challenge Romanists to produce one.

The truth is that the phrases "binding" and "loosing," and "forgiving" and "retaining" sin, refer to the declaration by Christ's ministers of the wrath of God on the impenitent and unbelieving on the one hand, and of his mercy to all who repent and believe on the other; and also to the exercise of a scriptural discipline in the Christian Church. Thus he "looses" and "binds" in the former sense, when, in his Master's name, he publicly declares, "He that believeth on the Son hath everlasting life; and he that believeth not the Son shall not see life, but the wrath of God abideth on him." (John iii. 36.) Take, as an illustration of the latter sense, the Apostle Paul's language to the Corinthians, 2 Cor. ii. 10, "To whom ye forgive any thing, I forgive also." The apostle is referring to the exercise of discipline in the church at Corinth. A member had acted unworthily, and had been punished by excision from the church: the apostle now urges them to remit the punishment, and no longer shut out the man from Church fellowship, but to receive him to privileges again. Now, this was the act of "loosing," (in Christ's sense of the word)—

priestly absolution? The man has been taught to believe that this has shrived his soul from the stain of blood; and thus, with a lie in his right hand, and a falsehood on his lips, the murderer has been launched into eternity!*

The second part in the sacrament of penance as a method of pardon, is CONTRITION. The Jesuit doctors teach that "a general hatred of sin" is sufficient, and that when the "penitent is strongly attached to any sin," the confessor "should take care not to require regret for that sin in particular;"† that the priest ought to absolve the penitent, though he suppose that the penitent will return to his sin;" yea, that "though the penitent himself believe that he shall soon repeat his crimes, he is nevertheless in a state of receiving absolution, provided his sin be displeasing to him at the time of his confession."‡ How, we ask, can that repentance be genuine, which is not followed by the abandonment of sin, by holiness of life, by "fruits meet for repentance?"

But even if Romanists were correct in their definition of contrition, even if it were viewed as that "godly sorrow" which is "unto life," and which is always followed by true obedience, still there would be nothing in contrition to merit the pardon of sin or the favor of God. The merits of Christ are the sole meritorious ground of our acceptance with God.

As to the "*works of satisfaction*," which the priest has power to prescribe, the Church of Rome has decreed that "we are able to make satisfaction to God by punishments voluntarily endured, or imposed at the pleasure of the priest, and by temporal pains inflicted by God himself, and by us patiently borne."

Here again, in the most offensive way, we have the doctrine of human merit, in express opposition to the gospel of the

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* A converted Romish priest, who became a Protestant clergyman in Ireland, writes thus: "Through the confessional I have been frequently apprised of intended assassinations and most diabolical conspiracies; but still, from ungodly injunctions of secrecy in the Romish creed, lest, as *Peter Dens* says, the confessional should become odious, I dared not give the slightest intimation to the marked-out victims for slaughter." (Third pamphlet by the Rev. J. L. Nolan, p. 22. Dublin, 1838.)

† Tambourin's Easy Method of Confession, lib. i. chap. I.

‡ Pirot's *Apology* for the Casuists, p. 162.

grace of God. "Chastisements for sin voluntarily borne,' — these are considered meritorious; and of these there is an almost inconceivable variety. There is the repetition of "Ave-Marias" and "Pater-Nosters,"—(the offering of prayers, in the Church of Rome, is a punishment instead of a privilege!)— the endurance of excruciating tortures, and of the most painful privations.

Until very lately, prilgrimages were constantly performed by multitudes, every year, to Lough Derg, in the west of Ireland. In one of the islands in this lake, called "Station Island," there are "seven penitential beds," or circles, around which, on hard and pointed rocks, the penitents passed upon their bare knees, repeating a certain form of prayer at each. This, with visits to the chapel, almost entire abstinence from food, and the repetition of many prayers, continued for eight days. On the ninth day, the prior put the pilgrims into a prison, into which no light was permitted to enter, where neither refreshment nor sleep was permitted, and in which they were shut up for twenty-four hours. This "prison," with the chapel in connection with it, is called "St. Patrick's Purgatory." In like manner, until the power of the Protestant press put down the practice, crowds of pilgrims were wont to repair to the "holy wells" of Struel, in the county Down, after having first visited what is supposed to be the grave of St. Patrick, each person bearing away a handful of "holy earth, which was believed to be invested with special virtue!"*

There are some astonishing revelations as to "works of satisfaction." In the Roman Breviary it is said of St. Theresa, that "her ardor in punishing the body was so vehement as to make her use hair shirts, chains, nettles, scourges, and even roll herself among thorns." Of St. Rose, that "she wore three folds of an iron chain round her waist, a belt set with small needles, and an iron crown armed inside with points; and that she made to herself a bed of the unpolished trunks of trees, and filled up the interstices with broken pottery!"

Of Alphonsus Liguori it is related, that he practiced works

* See "The Holy Wells of Ireland," by P. D. Hardy, M. R. I. A Dublin, 1836.

of satisfaction to such a degree, and so severely lashed himself, that only the interference of his friends saved him from putting himself to death!

Such are specimens of the punishments and works of satisfaction enjoined and performed under "the sacrament of penance." And finally, "the faithful" are also taught that "afflictions coming from the hand of God, and patiently borne, are an abundant source of satisfaction and merit."* We shall not dwell at length on this fearful heresy. We shall content ourselves with asking, Are our sufferings and trials to be added to the atonement of Christ, or to be substituted for the tears, and agonies, and cries of Him who, for our salvation, was the "man of sorrows and acquainted with grief," who himself "bare our sins in his own body on the tree," and "by whose stripes we are healed?"†

We shall now conclude by noticing the Romish DOCTRINE OF INDULGENCES. One would think that, with their fastings, their almsgivings, penances, and works of satisfaction, such as we have described, and the priestly absolution accompanying all these, Romanists might have been secure in the conviction that their sins were remitted, and their salvation certain. Yet all these are found to be insufficient. The most obedient and dutiful son of the Church finds still a heavy balance against him, which, if not discharged, will lengthen in the next world the purifying process which he must undergo. But here provision is made for him by the Church. She asserts that there is an immense treasure of unemployed merit, partly Christ's, and partly accruing from the works of supererogation performed by saints; and that all this is at the disposal of the sovereign pontiff, the pope, having been placed in the hands of Peter, who has transmitted them to his successors! "I affirm," swears every Roman Catholic priest, "that the power of indulgences was left by Christ to his Church, and that the use of them is very healthful to Christian people."—*Creed of Pope Pius IV.*‡ We ask, When and where was the power of granting indulgences left to his Church by the Lord Jesus Christ? There is no such record

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* Catechism of Council of Trent, p. 292. † 1 Peter ii. 24.

‡ See also the Catechism of Dr. England, Bishop of Charleston, S. C., p. 62.—EDITOR.

in the word of God. Merit in the creature can never be recognized by Him who said, "When ye shall have done all those things which are commanded you, say, We are unprofitable servants: we have done that which was our duty to do." (Luke xvii. 10.) When the whole obedience which man can render is here said to be "unprofitable," it evidently means unmeritorious, undeserving. The whole context proves that Christ's design was to teach that the servant who does all God requires is entitled to no thanks, and deserves no reward, because he has only done his duty. To come short of this, is sin: to exceed it in reference to God, is impossible. What could any man, even with the burning love of a seraph in his soul, do more than is involved in that supreme "love" which is "the fulfilling of the law?" And can we believe that the holiest saint who ever lived, in whom the Spirit of God dwelt continually, who maintained a constant conflict with the world, the flesh, and the devil, and who was "filled with the fruits of righteousness"—that he, "clothed with humility," and conscious of many infirmities, would ever have thought of adding his good works to the merit of Christ? When the foolish virgins went to the wise, and said, "Give us of your oil; for our lamps have gone out,"—"Not so," was the reply, "lest there be not enough for us and you; but go ye rather to them that sell, and buy for yourselves." (Matt. xxv. 9.)

The history of indulgences is one of the most lamentable illustrations of ecclesiastical corruption and avarice. When the power of absolution was conferred on the clergy, a number of special cases were reserved for the bishops. There were penances to whose severity fresh crimes were adding every year, and it sometimes required a lifetime to perform them. There were cases also where a man had the prospect of several hundred years before the penance or punishment could be accomplished. Some expedient was necessary to get rid of this. This was done by bishops remitting penance in the form of indulgence: the penitent commuting for the punishment by giving a sum of money for the bishop to lay out in building, or distributing among the poor, or to devote to any other object he pleased, and also by going on a pilgrimage to some distant shrine. These indulgences, of course, added greatly to the wealth of the clergy. The popes at first did not

interfere, but by and by they claimed the whole; and some of them scattered them about profusely. In order, for instance, to excite the zeal of Europe at the time of the Crusades, so that men might assume the cross, and go forth against the infidels who had possession of Palestine, indulgences were proclaimed; and these were eagerly bought, because they wiped out the record of all past transgressions. It was under Pope Leo X. that this system attained its highest influence. The habits of that pope were voluptuous and expensive: his treasury was exhausted, and he sought to replenish it, to enable him to build the church of St. Peter, at Rome. The signing by him of the bull which authorized the sale of indulgences, may be regarded as the great crisis of the reformation in Europe. The tax to be collected was farmed out by the prelates in their several districts. They employed eloquent preachers to magnify the value of the indulgences, and, according to the pope's bull, all, "whether living or dead, were freed from so much temporal punishment, due according to Divine justice, for their actual sins, as is equivalent to the value of the indulgence bestowed and received."

"A great agitation," says D'Aubigné,* "prevailed at this time among the German people. The Church had opened a vast market on earth. From the crowds of purchasers, and the shouts and jokes of the sellers, it might have been called a fair, conducted by monks. The merchandise which they were extolling, and which they offered at a reduced price, was, said they, the salvation of souls. These dealers traversed the country in a handsome carriage, accompanied by three horsemen, living in great state, and spending freely. When the procession approached a town, a deputy waited on the magistrate, and said, 'The grace of God and of the Holy Father is at your gates!' Instantly every thing was in motion in the place. The clergy, the priests and nuns, the councils, the schoolmasters and their pupils, the trades with their banners, men and women, went out to meet those merchants, bearing lighted tapers in their hands, and advancing to the sound of music and all the bells: so that, says our historian, they could not have received God himself with

* History of the Reformation, Book III. chap. 1.

greater honor! Salutations being exchanged, the procession moved towards the church. The pontiff's bull of grace was carried in front on a velvet cushion, or on cloth of gold. The chief of the indulgence merchants came next, holding a large red wooden cross in his hand. As the procession thus moved along, amidst ringing, prayers, and the smoke of incense, the sound of the organ and loud music welcomed the merchant monk and his attendants into the temple. The cross which he had carried was placed in front of the altar: on it were suspended the arms of the pope; and so long as it remained there, the clergy of the place and others came daily after vespers, and before the salutation, to render it homage. One person in particular attracted public attention on these occasions: it was he who carried the red cross, and played the chief part. He was robed in the Dominican dress, and moved with an air of arrogance. His voice was sonorous, and seemed in its full strength, though he had already attained his sixty-third year. This was the celebrated, or rather the infamous, Tetzel. When the cross had been erected, he went into the pulpit, and in the presence of the crowd began to extol the value of indulgences:—

"'Indulgences are the most precious and most noble of God's gifts. This cross (pointing to the red cross) has as much efficacy as the very cross of Jesus Christ. Come, and I will give you letters, all properly sealed, by which even the sins which you intend to commit may be pardoned. I would not change my privileges with those of St. Peter in heaven, for I have saved more souls by my indulgences than the apostle by his sermons. There is no sin so great that an indulgence cannot remit. Reflect, then, that for every mortal sin you must, after confession and contrition, do penance for seven years, either in this life or in purgatory. Now, how many mortal sins are there not committed in a day: how many in a month, week, year, and whole year! Alas! these sins are almost infinite, and they entail an infinite penalty in the fires of purgatory; and now, by means of these letters of indulgences, you can once in your life, in every case except four, which are reserved for the apostolic see, and afterwards in the article of death, obtain a plenary remission of all your penalties and all your sins; but, more than this, indulgences avail not only for the living, but for the dead; for that

repentance is not even necessary. Priest, noble, merchant, wife, youth, maiden, do you not hear your parents and other friends, who are dead, and who cry from the bottom of the abyss, 'We are suffering horrible torments, a trifling alms would deliver us: you can give it, and will not?' At the very instant that the money rattles at the bottom of the chest, the soul escapes from purgatory, and it flies liberated to heaven. O stupid and brutish people! who do not understand the grace so richly offered. Now heaven is everywhere opened, do you refuse to enter in? When, then, will you enter? Now you can ransom many souls. Stiff-necked and thoughtless man! with twelve groats you can deliver your father from purgatory, and you are ungrateful enough not to save him. I shall be justified in the day of judgment; but you—you will be punished so much the more severely for having neglected so great salvation. Do you know why our most holy lord distributes so rich a grace? It is to restore the ruined church of St. Peter and St. Paul, so that it may not have its equal in the world. Blessed are your eyes, for they see; and blessed are your ears, for they hear,' etc."

Tetzel's absolution ran as follows:—

"May our Lord Jesus Christ have pity on thee, and absolve thee by the merits of his most holy passion; and I, by virtue of the apostolic power which has been confided to me, absolve thee from all ecclesiastical censures, judgments, and penalties, which thou mayest have incurred,—moreover, from all excesses, sins, and crimes, that thou mayest have committed, however great and enormous they may be, and from whatsoever cause, were they even reserved for our most holy father, the pope, and for the apostolic see. I blot out all the stains of inability, and all marks of infamy, that thou mayest have drawn on thyself on this occasion. I remit the penalties thou shouldst have endured in purgatory. I restore thee anew to the participation of the sacraments of the Church. I incorporate thee afresh in the communion of saints, and reëstablish thee in the purity and innocence thou hadst at thy baptism, so that, in the hour of death, the gate by which sinners enter the place of torment shall be closed against thee, and the gate leading to the paradise of joy shall be open; and if thou shouldst not die for long years, this peace will remain unalterable till the last hour shall

arrive. In the name of the Father, Son, and Holy Ghost. Amen."

We know it is said that Tetzel abused the power which Leo had given him; but the great question is this—*Has Rome repented of her wickedness, by giving up the system of indulgences?* No. The Council of Trent sanctioned them, even after the time that Luther had exposed them to all Europe, and they are continued to this day. We find (according to the system of jubilees established in the year 1300, under the Pontificate of Boniface VIII.) that a bull was issued in 1825, offering to the faithful a liberal grant of indulgences. The vicar apostolic of the London district issued, in the same year, "instructions and directions" for gaining this great boon. "Embrace, dearly beloved," he said, "the benefit that is offered you by the indulgences of the present jubilee. Avail yourselves of every means of discharging your debt to the Divine justice."

On the 1st of December, 1850, a document was issued by "Nicholas by the divine mercy of the holy Roman Church, by the title of St. Pudentiana, Cardinal Priest, archbishop of Westminster, and Administrator apostolic of the diocese of Southwark," proclaiming, by the authority of his "Holiness," "an extraordinary jubilee." "In order to encourage the faithful to partake of the benefits of this holy time, the Church liberally opens her precious treasures, and grants to all a plenary indulgence in the form of a jubilee."

A modern traveller tells us that in the city of Rome "you may buy as many masses as will free your soul from purgatory for twenty-nine thousand years at the church of St. John Lateran on the festival of that saint: at Santa Bibiana, on All Souls' Day, for seven thousand years."—*Rome in the 19th Century*, vol. ii. pp. 267–270.

Every year a lucrative system of indulgences is carried on in Spain. Four bulls are sent annually from Rome: the profits are divided between the monarch and the pope. But the great and awful day of judgment shall alone reveal the frightful amount of imposture connected with a system by which the Church of Rome identifies herself with that mystical "Babylon," of which John tells us, in the book of Revelation, that her "merchandise" was in the "souls of men." (Rev. xviii. 12, 13.)

Is there a Roman Catholic reader who has been trusting in confession and priestly absolution, in fasting, almsgiving, and indulgences, as meriting the favor of God, and purchasing pardon and salvation for his soul? We beseech you to flee at once from these refuges of lies to Jesus Christ. "The remission of your sins," to use the words of Martin Luther, "is neither in the power of the pope, nor bishop, nor priest, nor of any other man, but reposes solely on the word of Christ, and on your own faith. It is this heavenly indulgence which reconciles men to God."* For "IT IS GOD THAT JUSTIFIETH;" and "being justified by faith, we have peace with God through our Lord Jesus Christ." (Rom. viii. 33; v. 1.)

WITNESS OF THE SPIRIT.

BY C. WESLEY.

I.

How can a sinner know
  His sins on earth forgiven?
How can my Saviour show
  My name inscribed in heaven?
What we ourselves have felt and seen,
  With confidence we tell,
And publish to the sons of men
  The signs infallible.

We who in Christ believe
  That he for us hath died,
His unknown peace receive,
  And feel his blood applied:
Exults for joy our rising soul,
  Disburden'd of her load,
And swells, unutterably full
  Of glory, and of God.

His love, surpassing far
  The love of all beneath,
We find within, and dare
  The pointless darts of death:

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* Luther's Sermon on Repentance at Wittemberg.

Stronger than death, or sin, or hell,
The mystic power we prove,
And conquerors of the world we dwell
In heaven, who dwell in love.

The pledge of future bliss
He now to us imparts,
His gracious Spirit is
The earnest in our hearts:
We antedate the joys above,
We taste th' eternal powers,
And know that all those heights of love
And all those heavens are ours.

Till he our life reveal,
We rest in Christ secure:
His Spirit is the seal
Which made our pardon sure:
Our sins his blood hath blotted out,
And signed our soul's release;
And can we of his favor doubt,
Whose blood declares us his?

We by his Spirit prove,
And know the things of God,
The things which of his love
He hath on us bestow'd:
Our God to us his Spirit gave,
And dwells in us, we know—
The Witness in ourselves we have,
And all his fruits we show.

The meek and lowly heart
Which in our Saviour was,
He doth to us impart,
And signs us with his cross:
Our nature's course is turn'd, our mind
Transform'd in all its powers,
And both the witnesses are join'd,
The Spirit of God with ours.

Whate'er our pardoning Lord
Commands, we gladly do,
And, guided by his word,
We all his steps pursue:
His glory is our sole design,
We live our God to please,
And rise with filial fear divine
To perfect holiness.

being now declared, all persons may understand what heresies they ought to shun and avoid:

"CANON I. Whosoever shall deny that in the most holy sacrament of the Eucharist there are truly, really, and substantially contained the body and blood of our Lord Jesus Christ, together with his soul and divinity, and consequently Christ entire; but shall say that he is present therein only in a sign or figure, or by his power: let him be accursed.

"CANON II. Whoever shall affirm that in the most holy sacrament of the Eucharist there remains the substance of the bread and wine, together with the body and blood of our Lord Jesus Christ, and shall deny that wonderful and peculiar conversion of the whole substance of the bread into his body, and of the whole substance of the wine into his blood, the species only of bread and wine remaining, which conversion the Catholic Church most fitly terms TRANSUBSTANTIATION: *let him be accursed.*"

Again, in the creed of Pope Pius IV., to which every Romish priest swears his adherence, we read as follows:

"I profess, likewise, that in the mass is offered to God a true, proper, and propitiatory sacrifice for the living and the dead; and that in the most holy sacrament of the Eucharist there is truly, really, and substantially the body and blood, together with the soul and divinity, of our Lord Jesus Christ; and that there is *made a conversion of the whole substance of the bread into the body, and of the whole substance of the wine into the blood: which conversion the Catholic Church calls Transubstantiation.*"

Let us next place before the reader the testimony of the Protestant Churches. The Methodist Episcopal Church declares:

"Transubstantiation, or the change of the substance of bread and wine in the supper of the Lord, cannot be proved by holy writ, but is repugnant to the plain words of Scripture, overthroweth the nature of a sacrament, and hath given occasion to many superstitions.

"The body of Christ is given, taken, and eaten in the supper, only after a heavenly and spiritual manner. And the means whereby the body of Christ is received and eaten in the supper, is faith."—Art. xviii.

These statements fully express the view of all evangelical Protestants. The design of this paper, therefore, is to establish

the proposition that the doctrine of transubstantiation, as taught by the Romish Church, contradicts the testimony of the senses, is opposed to reason, and has no warrant in the word of God.

I. Transubstantiation is contrary to THE TESTIMONY OF THE SENSES.

Romanists tells us, that the moment the priest has pronounced the words of consecration, "For this is my body,"* there is an immediate change of substance: that is, the consecrated wafer is no longer wheaten flour and water, but a whole living man, with all his flesh and all his blood—nay, with Christ's soul and Divinity united with it; and then must the people kneel down to this transubstantiated host in token of the highest adoration.†

Now here, confessedly, a great miracle is said to be wrought. How are we to test its reality? Why, first of all by an appeal to *the senses*. But here we are met with the objection, that the senses are incompetent witnesses, because they often deceive us.

Now we admit that in certain diseased conditions of the body, the senses may deceive us. Thus, a man with the jaundice perceives a white object to be yellow: a man with partial deafness may mistake the words which have been uttered by another, and attach to them a meaning that was never intended. So, in sickness, the sense of taste may be so vitiated, that the palate will give an unfaithful testimony as to the taste of those viands that come in contact with it. And so, when reason is dethroned, the lunatic may believe himself a king: he may imagine that the straw in his hand is a sceptre, that his eyes see persons filling the apartment, where, alas! he is all alone. Or, again, when we employ but one sense, such as the sight, when we should employ another, such as the touch or taste; or when we do not call in reason to the aid of the senses—in such cases we may draw erroneous conclusions.‡ But as, in logic, "*the exception confirms the rule*," because there are special circumstances accounting for it; so

* Dr. Henry More calls these five words, "*Hoc enim est corpus meum*," the *quinque-verbal charm!*

† The worship of *latria*, which is alleged to be due to God only, is given to the *host* or consecrated wafer. "*Latriæ cultum, qui vero Deo debetur.*" (Con. Trid., Sess. xiii., c. v.)

‡ "In some instances our senses may deceive us, but no faculty deceives us so little or so seldom. *And when our senses do deceive us, even that error is not to be corrected without the help of our senses.*"—Tillotson's Sermons, p. 278.

with those *apparent* exceptions which we have now mentioned, there is no instance whatever in which our senses deceive us. Indeed, to say, as Romanists do, that our senses, *as such*, deceive us, is just to say, in other words, that God himself deceives us. He gave us these senses: they are essential to the fully organized and rightly constituted man, as the Creator formed him: they are the grand avenues by which we take cognizance of the external world, "by which the world comes into us, and we walk out into the world." If we doubt or deny the testimony of our senses, then we must become atheists, like the infidel philosopher Hume, who having persuaded himself that there was no external world, and that nothing existed but impressions or ideas, then leaped to the conclusion that there was no God nor devil, and neither a heaven nor a hell. If we doubt or deny the testimony of our senses, and follow the principle whither it leads us, we must embrace the heathen philosophy of Democritus and Epicurus in the days of old—who maintained that all the qualities of the body, which the moderns call secondary qualities — to wit, smell, taste, sound, color, heat, and cold, are mere illusions of sense, and have no real existence. In fact, if transubstantiation be true, against the testimony of our senses, then we can believe nothing else. "If you leave me without the witnesses, by which alone I can ascertain and test the great facts of natural and revealed religion, I stand alone in the universe of space, surrounded by the dark void of atheism!"* The apostle Paul tells us of the great Jehovah, that "the invisible things of Him from the creation of the world are clearly seen, being understood by the things that are made, even his eternal power and Godhead; so that they" (who deny them) "are without excuse." Rom. i. 20.

But how can that statement be just—how can we know that David speaks truly when he says: "The heavens declare the glory of God, and the firmament showeth his handiwork:" how can we learn the being, wisdom, power, and goodness of God, if the senses, through which alone we *can* receive evidence of these attributes of the Creator, are not to be credited in their testimony? Nay, if the truth of transubstantiation be insisted on, contradictory to the senses as it

* Godkin's "Guide from the Church of Rome to the Church of Christ."

confessedly is: if four of the senses solemnly declare that it is false: if the *eye* looks at the wafer, and says it is not flesh, —at the cup, and declares it is still wine: if we apply the organ of *smell*, and the nostrils unite their testimony with that of the eye, in declaring that neither flesh nor blood is there: if we *taste* the wafer, and drink from the cup, and then appeal to the sense of *touch*, and taste and touch unite with their two sister senses in declaring that bread and wine alone are present: if this testimony is not to be trusted, then we maintain that the apostles had no evidence of the divine mission of Jesus of Nazareth, and Christianity itself cannot be proved to be from God.

For how was it that Jesus himself proved that he was the true Messiah? Did he not say: "The same works that I do" (referring to his miracles) "bear witness of me, that the Father hath sent me." John v. 36. When John the Baptist was drawing near to the time of his death, and when he was desirous to introduce and transfer his disciples to Jesus, he sent two of them to Christ, with this inquiry upon their lips: "Art thou he that should come, or do we look for another?" These disciples came to Jesus; and, by an appeal to their senses, he convinced them that he was indeed that glorious PRINCE, the latchet of whose shoes John was not worthy to unloose—that he was indeed that Sun of righteousness, of whom John said: "He must increase, but I must decrease;" in whose superior glory his own splendor was to be eclipsed, as the morning star fades away before the blaze of the opening day. "Go, and show John again," says Christ, "those things which ye do hear and see: the blind receive their sight, and the lame walk, the lepers are cleansed, and the deaf hear, the dead are raised up, and the poor have the gospel preached to them." Matt. xi. 4, 5.

And perhaps, "while he speaks, a blind man comes, led by the hand of a little child. Into those sightless eyes the light of heaven has never entered: to him the earth was but a place of stumbling, the glorious heavens one universal blank; but Jesus looks in compassion, stretches out his hand, touches those dark eyes, and in a moment a world of beauty around him and of glory above him starts into being; and, like the sons of God in the morning of creation, he shouts forth the overflowings of gratitude and joy

"Next, a leper all diseased draws near, with pain in every step, and hideous loathsomeness in every feature: the crowd recede in sympathetic horror from the danger of his infectious touch; but there is one that shuns him not—that one is Jesus. Again he stretches out the hand of power, touches him whom not even a father, or mother, or wife would touch, and in a voice of gentlest mercy says: 'I will, be thou clean;' and, as the hand of Moses plucked out of his bosom on Horeb, as Naaman emerging from the waters of the Jordan, his flesh has become as the flesh of a little child, the deformity of the living skeleton has disappeared, the beauty of manhood blooms on his countenance, and renovated health rejoices in every vein.

"But even now there is a sad procession passing by this scene of joy—it is the procession of the dead: mourning friends are there. But who is she, sorrowful above them all? She is the lonely widow: the husband of her youth is gone: one only son was left, who was all the world to her, but he too is also dead: his father's grave is waiting for him; and oh! that mother weeps as widowed mothers only weep. But Jesus sees her, and has compassion on her: he touches the bier, and the bearers stand still: then he says: 'Young man, I say unto thee, Arise!' The dead sits up and begins to speak; and Jesus delivers him to his mother."*

Now we ask, How was it that these and all other miracles of Christ were substantiated? Simply *by an appeal to the testimony of the senses.* And so was it with regard to the resurrection of Christ. "If Christ," says the apostle Paul, (1 Cor. xv. 14, 15,) "be not risen, then is our preaching vain, and your faith is also vain. Yea, and we are found false witnesses of God;" because "we have testified of God that he hath raised up Christ." What evidence, we ask, had these "witnesses" with regard to the resurrection of Christ? The very evidence, and no other, which Romish doctors tell us we must reject when we look upon the host on the altar! "He *was seen,*" says Paul, "of Cephas, then of the twelve: after that, he was seen of above five hundred brethren at once: . . . after that, he *was seen* of James, then of all the apostles And last of all he *was seen* of me also, as of one born out of due time." 1 Cor. xv. 5–8.

*Sermon by Dr. H. Cooke, "The Sacrifice of the Mass," Belfast, 1845.

"But," says the Roman casuist, "did not Christ say to Thomas, 'Blessed are they that *have not seen*, and yet have believed?'" As if this language was designed to teach that we are to believe in *contradiction to our senses!* No, we dare not thus libel the Son of God. The fault of Thomas lay not in refusing to believe when there was no proof—that were no fault at all, but a duty; but it consisted in his refusing to give credit to the testimony of his brethren. He was not blamed for distrusting the senses, but *because he would not trust anybody's senses but his own.* The Lord Jesus condescended to satisfy his incredulity with the kind of evidence which he wanted: he said, "Reach hither thy hand, and thrust it into my side; and be not faithless, but believing." But his demand was not less unreasonable, nor less worthy of rebuke. "Blessed are they," said Christ, "that have not seen, and yet have believed." Few of Christ's disciples have ever been favored with the evidence of their senses to his resurrection as Thomas was. No Christian on earth can say, "I have seen the Lord." But millions of his people can say, "Whom having not seen, we love: in whom, though now we see him not, yet believing, we rejoice with joy unspeakable and full of glory;" and it is to this faith in an unseen Saviour that a blessing was promised when Jesus said, "Blessed are they that have not seen, and yet have believed." Mark! Christ did not say, "Thomas, because thou hast seen my hands and feet, because thou hast put thy fingers into the print of the nails, thou hast believed; and blessed shall those millions be, in after-times, who shall give up their senses and implicitly believe that a piece of bread is my flesh, and a cup of wine is my blood!"* Will any Roman Catholic say that Christ meant this? or that he made the slightest allusion, in the statement addressed to Thomas, to transubstantiation, or the sacrifice of the mass? or that he pronounced a blessing on those who reject the testimony of those senses which He himself as the great Creator has bestowed, without whose testimony we could have no evidence at this day that the miracles of Christ were

* "Credulity is certainly a fault, as well as infidelity; and he who said, 'Blessed are they that have *not* seen, and yet have believed,' hath nowhere said, 'Blessed are they that *have seen*, and yet have *not believed;*' much less, '*Blessed are they that believe directly contrary to what they see.*'"—Tillotson's Sermons, p. 279.

ever wrought—that his resurrection is not an idle tale—that the gospel is not a fable and a cheat—or that there is any solid foundation on which a poor guilty, polluted sinner can build his hope for a heaven of love and purity, and an eternity of joy and glory?

Transubstantiation, then, cannot be true; otherwise Christianity is false. If the credibility of the Christian religion has its foundation laid in the miracles by which our Lord appealed to the senses of men, then we must refuse to credit transubstantiation against the testimony of the senses; because, if we do so, we take away the very corner-stone of the temple of God's truth

The consecrated wafer, we are told by the council of Trent, contains "the body and blood, soul and divinity, of our Lord Jesus Christ." Take up this wafer—you are told it is a man—I ask, can you hold a man in your hand? You look upon it—its shape is circular: you measure it—it may be a little more or less than an inch in diameter: weigh it—it amounts to a few grains: you taste it—it is comparatively sweet: you subject it to chemical analysis—it yields the ordinary constituents of flour and water. So of the consecrated cup—you find its original color, odor, and quantity, exactly as they were before the asserted transformation. We have a choice to make, a conclusion to form. Shall we believe *the senses which God gave us?* or, shall we believe *the statement which a man makes to us?* Surely your reply must be, "*We will believe God rather than man.*"*

What is transubstantiation? It is the change of one substance into another. We ask the Romish priest to give us a case of real transubstantiation, such as we find examples of in the word of God. The rod of Moses was thrown down upon the ground before Pharaoh, and *became a serpent.* The water of the Nile was *turned into blood.* At the marriage at Cana, in Galilee, our blessed Lord turned *water into wine.* Now, in each of these cases there was a real instance of transubstan-

* "It might well seem strange if any man should write a book to prove that an egg is not an elephant, and that a musket-ball is not a pike. It is every whit as hard a case to be put to maintain that what we see, and handle, and taste to be bread is bread, and not the body of a man, and what we see and taste to be wine is not blood." —Tillotson's Sermons, p. 262.

tiation. But what effect, in support of his divine mission from Jehovah, the God of Israel, would Moses have produced in the minds of Pharaoh and his courtiers, if he had thrown down his rod on the ground, and, while it still *remained and appeared a rod*, he had *asserted* that it was a serpent? Or, if no transubstantiation had really passed upon the river of Egypt—and yet Moses had dared to say that the change was effected, that the Nile was turned into blood, while all men's senses rebelled against the fiction, would he not have been mocked at as a man beside himself? would he not have been scouted as an impostor? and would proud Pharaoh, in the presence of that humble man, ever have trembled on his throne? Again, if at the marriage at Cana in Galilee, when our Lord had said to the servants, "Fill the water-pots with water," and "they filled them up to the brim," and he again said to them, "Draw out now, and bear unto the governor of the feast, and they bare it,"—can we believe, if Christ had gone in after these servants to the banqueting-room, and the governor of the feast had tasted what was presented, and with all his guests had found that it was water, that he would have been satisfied by Christ's assuring him it was wine? No, but *because he knew it was wine by the testimony of his senses*, "the governor of the feast called the bridegroom, and saith unto him, Every man at the beginning doth set forth good wine, and when men have well drunk, then that which is worse; but thou hast kept the good wine until now." Or, can we think that if there had not been a real transubstantiation, attested by the senses of all the guests, and of the disciples too, it would ever have been recorded, "This beginning of miracles did Jesus in Cana of Galilee, and manifested forth his glory; and his disciples believed on him?" John ii. 11.

II. We now proceed to prove that the doctrine of transubstantiation is contrary TO REASON.

Let it be remembered, that arguments drawn from reason are not, as Romanists would have us believe, unscriptural, or without Divine warrant and authority. Our Lord himself appealed to reason, when, in his sermon on the Mount, he taught the doctrine of a particular providence. He said to his disciples, "Behold the fowls of the air: for they sow not, neither do they reap, nor gather into barns; yet your Heavenly Father feedeth them. Are ye not much better than they?

Consider the lilies of the field, how they grow: they toil not, neither do they spin; and yet I say unto you, that even Solomon in all his glory was not arrayed like one of these. Wherefore, if God," he says, again appealing to their reason, "so clothe the grass of the field, which to-day is, and to-morrow is cast into the oven, shall he not much more clothe you, O ye of little faith?" Matt. vi. 26, 28, 30. How many poor saints have been comforted in their trials, through this appeal to their reason!

Again, when the apostle Paul stood on Mars' Hill, preaching to the idolatrous citizens of Athens, we find that he appealed to *their understandings* in favor of the doctrine of one God, in opposition to the gods many and lords many whom they worshipped. (Acts xvii. 24–29.) And even when he wrote to a Christian church, he did not attempt to bear them down with his apostolical authority; but he said, "*I speak as to wise men: judge ye what I say.*" 1 Cor. x. 15. Let it not, therefore, be said that Protestants are ascribing to reason undue honor, or appealing to it as a judge in this controversy contrary to the will of God.

But it is said transubstantiation is a great and incomprehensible mystery, and therefore faith must receive it, as it is beyond the ken of reason. It is very true that there *are* some things incomprehensible, of whose existence we cannot have the slightest doubt. We cannot, for example, explain the nature of the mysterious connection which binds body and soul together; nor disclose the secret power of that volition at whose promptings we move our limbs, or carry our thoughts from one subject of consideration to another. We cannot explain the connection that exists between the formation of the bud and the expansion of the flower, the sowing of the seed in spring and the golden sheaves of the harvest. All these things, however, we know as *matters of fact.* They are beyond the reach of reason to explain, but they are not contradictory to reason. And this is the answer to the argument, sometimes brought by Roman Catholics, when, in supporting the doctrine of transubstantiation, they say—(and in doing so they take up a Socinian weapon, and surrender the truth of God to its enemies)—"The doctrine of the Trinity is contrary to reason." We reply, the Bible reveals the existence of the Triune Jehovah as a great fact; but the Bible does not

say that three are one, or that one is three, in one and the same sense of the words. The doctrine of the Trinity *is above reason, but not contradictory to reason.*

Now, apply this to the question before us. We are told, that in every wafer or consecrated host, a whole Christ, body and blood, bones and sinews, soul and divinity, is present—really present, on a thousand altars, and received by tens of thousands of communicants throughout the world at the same time. Now, what does reason say to this? We answer in the words of Pascal: "If we shock the principles of reason, our religion will be absurd and ridiculous." Christ had, and Christ has, only one body; and if transubstantiation be true, we must believe that a finite substance, such as a body is, can be in two different places at the same time. The body of Christ is one: it is the body that was born of the virgin, the body which was wearied by toil, and often exhausted by hunger and thirst: the body which agonized in the garden, and which was nailed to the cross: the body that lay in the grave, which is now ascended, and is glorified at the Father's right hand in heaven.

We may be told that, because it is a glorified body, it may therefore be present in a thousand or more places at once. Admitting that a great change has passed on the body of Christ, as upon the bodies of Enoch and Elijah, who were translated and glorified, and such as shall pass upon the body of every saint at the morning of the resurrection, yet, whatever that change may be, it does not and it cannot destroy its identity, nor annihilate the properties of the body, as such. *A finite substance cannot be made infinite by any change, nor have the power of being in different places at the same time.*

Here we pause, to notice an argument sometimes brought in support of the doctrine of transubstantiation—an argument drawn from a passage where it is said that Christ appeared to His disciples in the upper chamber "when the doors were shut." We ask, How does this bear upon the question? If any thing is to be proved by it in reference to the subject under discussion, it must be clearly established that Christ's body was *both in the chamber and out of it* at the same time; for the doctrine of transubstantiation teaches that his body can be in heaven and on earth at the same time. At the period to which the passage just quoted refers, Christ was on

earth, not in heaven, nor was he yet glorified: there was no mass said, no *transubstantiation* pretended, and *in the chamber*—(which it is not said he entered miraculously, but whose "doors were shut for fear of the Jews")—he showed his disciples the "hands and feet" of the one body which had been crucified. (John xx. 19.)

Again, did not Christ always tell his disciples, as the time of his death and resurrection drew nigh, that *his bodily presence must ere long be withdrawn from them?* Did he not say, "In my Father's house are many mansions—I go to prepare a place for you?" John xiv. 2, 3. "It is expedient for you that *I go away;* for if I go not away, the Comforter will not come unto you; but if I depart, I will send him unto you." John xvi. 7. Did he not lead them out as far as Bethany? and whilst he blessed them, did not a cloud *receive him* (*that is, bodily*) *out of their sight?* Did not the angels say, "Ye men of Galilee, why stand ye gazing up into heaven? this same Jesus, who is taken from you up into heaven, shall so come in like manner as ye have seen him go into heaven?" Acts i. 11. And is it not declared by an inspired apostle, "*Whom the heaven must receive until the times of restitution of all things?*" Acts iii. 21. Is not his second coming announced in connection with a bodily manifestation? "Behold, he cometh with clouds; and *every eye shall see him:* they also that pierced him shall wail because of him." Rev. i. 7. And, but that Christ is absent from his Church, would the Lord's Supper ever have been instituted? From age to age his disciples eat and drink in commemoration of Christ, and they at the same time continue, and shall continue, to "show forth his death until he come,"—and no longer; because, "when he appears a second time, without sin unto salvation," he shall be with his saints, and they shall be for "ever with the Lord." 1 Thess. iv. 17. Now, if Christ be on ten thousand altars, if his whole body and blood be received by millions in the sacrifice of the mass, then the Scripture testimony is not true: he is *not* absent from his Church, the heavens have *not* received him, and He whose name is "the Faithful and True Witness" was guilty of falsehood when He declared to his disciples, "The poor always ye have with you, but *me ye have not always*" John xii. 8.

"But," says the Romanist, "Transubstantiation is not

impossible, because the Scriptures declare that 'all things are possible with God.'" Now, we reply (with reverence, but with boldness) that this is a statement that is not unlimited in its application. Do not the Scriptures declare that "it is impossible for God to lie?" So likewise, we know, God cannot sin himself, nor tempt others to sin: he cannot make truth falsehood, or falsehood truth: "he cannot deny himself." Truth, as well as power, is one of his attributes. A contradiction cannot be true; for this would be the endorsement of a falsehood by Him who will eternally exclude from his presence every one "that loveth and maketh a lie." God cannot make a lie, otherwise he must hate himself: neither can he make one body which is found in one place to be at the same time found, as that one and the same body, in ten thousand other places; for even were mere power adequate to the task, truth would not permit it, as involving a practical falsehood.*

Nor will it avail the Romanist to say, that God is omnipresent, he is here and everywhere, and that therefore the body of Christ may be at once in many places. There is no parallelism whatever in the illustration. *God as such is an infinite Spirit: every body is bounded matter.* The attributes of the one bear no proportion to the attributes of the other. When Christ was seen by Stephen in his glorified humanity at the right hand of God, he could not at that time have been present in bodily shape in any other place save where the dying martyr saw him, simply because the body is bounded, and would cease to be a body were it capable of becoming unbounded. Let it be remembered, we are here speaking of *the manhood of Christ*, and that this is peculiarly the question that bears upon the subject now under discussion. Although Christ has two natures, they continue distinct—God and man in one person; and each retains its own peculiar attributes; and, therefore, well and truly has it been said by a distinguished theologian, "To suppose that divine properties are communicated to the human nature of Christ, is to confound the Creator with the creature; and it may be confidently affirmed to be impossible even for Omnipotence to make that infinite which is finite."†

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* Carson's "Transubstantiation Impossible."

† Carson, Idem.

Again, if we must receive the doctrine of transubstantiation, we must also believe that a part is equal to the whole! According to the doctrine of the Church of Rome, the bread, after consecration, is the whole Christ, and the cup is the whole Christ—yea, every crumb of the bread is the whole Christ, and every drop of the wine is the same. The council of Trent has decreed (Canon 3) "That the body of Jesus Christ is entirely contained in the sacramental Eucharist, under either species; *and, after separation, under every part of this species.*" Hence it follows, that if any one of the communicants divided the wafer into ten parts and swallowed them, he would have ten human bodies at once in the stomach. And all these made out of one body. And, after all, there is but one body of Christ. Could infatuation go farther than this?

Again, we must believe, if this declaration be true, that that which exists already may begin to exist; and that it is possible to create that which has already been created. The body of Christ, since he was born of the virgin, has existed upwards of 1800 years; but, according to the Romish doctrine, the priest gives it existence, forms it out of bread and water, every time he says mass! Thus Pope Urban II. (A. D. 1097) blasphemously spoke of the priest's hands as "those hands which created God!"

Further, if this doctrine be true, we must believe that a thing may exist without its essential attributes. Christ is divested of these in the wafer: he has not the power of thought, feeling, and motion, which Christ's body and soul confessedly have; and yet his "body and soul" are said to be in the wafer.

Again, if we receive this doctrine, we must also believe the contradiction, that the attributes of a body may exist without the substance to which they naturally adhere. In the mass, we are told, "the qualities" of the bread and wine exist after the bread and wine are changed into the body and blood of Christ!

Further, we must admit that when Christ, as Rome has it, "said the first mass"—when he said, taking a piece of bread, "This is my body," the moment he uttered the words, it was changed into his body and blood, and that he actually held his own body in his own hand; nay, that the body which

sat at the table with his disciples, the hand of which gave away the Eucharist to them—the body that remained at the table after they had eaten and drunk, was the same body as that which the disciples received.

Surely, after this review, we may boldly aver that no warrant for the dogma of transubstantiation can be found in Holy Scripture.

III. We therefore proceed to show that transubstantiation is contrary to THE WORD OF GOD.

A Romish author writes thus:—"I would then incline to say, with St. Thomas Aquinas—

> 'In touch, taste, sight, although deceived we be,
> The word of God is quite enough for me:
> What God declares is true, I must believe;
> The word of truth itself cannot deceive.'"

Here certainly there is great apparent veneration for the word of God; but the writer takes it for granted that the testimony of Scripture and the testimony of the senses contradict each other. Now both these witnesses are communicated to us and commissioned by the same God: their testimony, therefore, cannot be contradictory. "If the God of Scripture be the God that made man, there is every security that he would not give one revelation by the senses to prove himself a liar by the revelation of the Bible. Such an opinion is inconsistent with the supposition that the God of nature is the God of grace. A demon, if he had power to make a man, and to communicate any thing like human faculties or human senses, might be suspected of giving deceitful senses and unfaithful faculties; but we will not be guilty of the blasphemy of ascribing such a work to a God of truth and love."* The real opposition, we say to the Romanist, is *between your Church and the senses—not between Christ and the senses.*

But the objector says again, "I cannot but believe the doctrine of transubstantiation, for Christ says, 'This is my body,' and 'This is my blood.'" Dr. Wiseman accordingly declares, in his published Lectures, "It is impossible for me, by any commentary or paraphrase that I can make, to render our Saviour's words more explicit, or to reduce them to a form more completely expressing the Catholic doctrine, than they

* Dr. Carson.

do of themselves: 'This is my body,' and 'This is my blood.' The Catholic doctrine teaches that it was Christ's body, and that it was Christ's blood. It would consequently appear as though all we had to do were, simply and exclusively, to rest at once on these words, and leave to others to show reason why we should depart from the literal interpretation which we give them." (Lect. xv. p. 174.) Now we shall speedily give the reader a "reason why we should depart from this literal interpretation." We shall do so on the principle elsewhere laid down by Dr. Wiseman himself as the very "groundwork of the science of interpretation;" which is this, "That when we read any book, or hear any discourse, our object is to ascertain what was passing in the author's mind when he wrote or spoke those passages—that is to say, what was the meaning he himself wished to give to the expressions he then wrote or uttered."

In the case before us, Christ is the author of the words, "This is my body," and "This is my blood." In order to ascertain their real meaning, Dr. Wiseman tells us we must try to ascertain "what was passing in the author's mind." To assist in this, let us inquire into Christ's usual mode of expressing his thoughts, as illustrated by some of his other discourses. Thus, for instance, in Matthew's Gospel, we find him saying to his apostles, "Enter ye in at the strait gate;" we find him warning them against "casting pearls before swine." He tells them, "Beware of false prophets, which come to you in sheep's clothing, but inwardly they are ravening wolves." He calls himself "the bridegroom," and his disciples "children of the bride-chamber." He speaks of the "harvest," and of "laborers." He tells his disciples to go to the "lost sheep of the house of Israel." Now, does not every Romanist admit that Christ in all these passages speaks, not literally, but figuratively? It is not only true that he used figures when speaking to the people—that he spoke always to the multitude in parables; but it is true also that he spoke to his disciples in figurative language—yes, to those very disciples to whom at the table he said, "This is my body," and "This is my blood."

Moreover, if we grant for a moment that the literal is the true interpretation, then the words of consecration, "This is my body," would turn the bread into the *body* only of Christ.

But there would thus be wanting "the blood, the soul, and the divinity of Christ," which according to Rome are present in the host. In like manner, the words, "This is my blood," if they are to be taken literally, necessarily exclude the body, soul, and divinity. Either the words are to be taken literally, (as Dr. Wiseman demands,) or they are not. If they are, then "This is my body" means, *This is my body, and nothing else;* and "This is my blood" means, *This is my blood, and nothing else.* If Dr. Wiseman chooses the letter, he *must abide* by the letter, and then *three fourths of transubstantiation are wanting.*

Again, if the literal sense is to be taken, the wine is not transubstantiated, but the cup in which the wine is, "*This cup* is the new testament in my blood." 1 Cor. xi. 25. Not one word is said about the wine, "the whole substance" of which, according to the Roman doctrine, is changed in the act of consecration by the priest. To this it may be added that if the literal sense is to decide, neither the cup nor the wine is turned into the blood, but into the new testament. "*This cup is the new testament* in my blood." The literal interpretation, then, is fatal to the cause of the Romish Church.

Dr. Blake, an Irish Roman Catholic bishop, in a note on the words, "This is my body, this is my blood," writes thus:— "He does not say, 'This is the figure of my body,' but 'This is my body.' Absolutely, 'This is my body,' which implies transubstantiation."* Now, let us try Christ's words by the canon that is here laid down. He said to his disciples, "Ye are the salt of the earth;" and to Peter, (*Su ei petros,*) "Thou art a stone." He did not say to the one, "Ye are *like* salt," but, "Ye *are* the salt of the earth;" nor to the other, "Thou art *like* a stone," but, "Thou *art* a stone." And if saying "This *is* my body," make the bread his body, and "This *is* my blood," make the wine his blood, then, when Christ said to his disciples, "Ye are the salt of the earth," they must have been turned into pillars of salt; and when he said to Peter, *Su ei petros,* he must have been petrified, transubstantiated into a stone.

The same argument applies still more strongly to the expressions, "I am the true Vine," John xv. 1; "I am the

* Douay Testament, with annotations. Newry. Robert Greer, 1838.

Way," John xiv. 6; "I am the Door," John x. 9; "The bright and morning star," Rev. xxii. 16. Was Christ literally a vine tree? Was he a way, a door, a morning star? The truth is, in all such cases the verb "to be," naturally and obviously means, to signify, or represent. Therefore, in perfect harmony with Christ's own mode of speaking at other times, we say, that when he took bread, and said, "This is my body," he meant, "This represents my body;" and when he said, "This cup is the new testament in my blood," he meant that it represented his blood. The verb "to be" is thus rendered in every other place in Scripture where the form of expression is precisely that used by our Lord at the institution of the Supper. For example: "The seven good kine *are* seven years,"—that is, they represent seven years; "the seven good ears are seven years;" "the seven empty ears shall be seven years of famine," Gen. xli. 26, 27; "the three branches are three days," Gen. xl. 12; "the three baskets are three days," Gen. xl. 18. In Daniel's vision, "The fourth beast," it is said, "shall be the fourth kingdom," Dan. vii. 23; "the rough goat is the king of Grecia," and "the great horn that is between his eyes is the first king," Dan. viii. 21. Here, if we must take this as literal transubstantiation, we should have branches and baskets changed into days, cattle turned into years, a beast into a kingdom, a goat and a horn into a king. When Paul says, again, "This Agar is Mount Sinai," Gal. iv. 25, was the woman transubstantiated into a mountain? When Jesus said, "The seven stars are the angels of the seven churches; and the seven candlesticks which thou sawest are the seven churches," Rev. i. 20; do these words prove that a minister is really a star, or that a candlestick has been changed into a church? If the words, "This is my body," teach the doctrine, all these other passages teach it too. And yet no reader would ever think of attaching to them such a meaning as this.

Moreover, it is worthy of observation that Christ's words were used when he instituted an ordinance, which, like the passover, was to be symbolical in its character. "Whilst, therefore, he was distributing the bread and wine, the thought could not but rise in the minds of his disciples, '*What can this mean?*' They did not inquire whether what they saw was really bread, or whether another body lay hid in the

interstices of the bread; but, *what the action signified, and of what the bread and wine were the memorials and representatives.*"*

We have thus examined in what sense our Lord's words are to be taken, agreeably to what Dr. Wiseman himself declares to be the best rule of interpretation, namely, the ascertaining in what sense the language in question must have been understood by those to whom it was addressed. We are led therefore to the inevitable conclusion, that when the disciples heard these words, "This is my body," and "This is my blood," they could apply no other meaning to them than that to which they had always been accustomed when similar language was employed—that is, a symbolical and figurative meaning.

The Church of Rome says, that after consecration the fluid in the cup is not wine, but blood. Yet our Lord, at the very time when he instituted the holy feast, expressly taught that it was wine: "I say unto you, I will not drink of this fruit of the vine, until that day when I drink it new with you in my Father's kingdom." Matt. xxvi. 29. In like manner, after the supposed consecration of the bread, the apostle Paul states that it is still bread: "The BREAD which we break, is it not the communion of the body of Christ?" 1 Cor. x. 16. And, again, "We are all partakers of that one bread," ver. 17. And, again, "For as often as ye eat THIS BREAD and drink this cup, ye do show the Lord's death till he come," xi. 26; and, again, "Whosoever shall eat THIS BREAD and drink this cup unworthily, shall be guilty of the body and blood of the Lord." ver. 27. And, again, "But let a man examine himself, and so let him eat of that BREAD," ver. 28. Here the apostle not once, but five times declares the bread "after consecration" to be still bread. The doctrine of transubstantiation therefore must be false. And yet the council of Trent has decreed, that "if any man shall say that in the Eucharist there remains the substance of bread and wine together with the body and blood of our Lord, let him be accursed."

Let us add to all this, that in no case is the verb "to be" employed in Scripture to signify transubstantiation. We challenge any man to produce a sentence from the Bible, or any other book, in which the verb to be, in any of its forms,

* Wetstein.

indicates a change of one substance into another. It is not said of Moses, for instance, that he cast his rod on the ground, and it *was* a serpent, but that it *became* a serpent, inasmuch as there was a real change, in that case, of one substance into another. When Christ changed the water into wine, it is not said the water *was* wine, but the ruler of the feast tasted of the water "that *was made* wine." Now, where in the New Testament is there a single passage in which the bread and wine are said to become, or to be made, or to be turned, or changed into, the body and blood of Christ? The reply must be, "There is none!"

Finally, the doctrine of transubstantiation is by Romanists confidently maintained by an appeal to the words of Christ, John vi. 53–56: "Then Jesus said unto them, Verily, verily, I say unto you, except ye eat the flesh of the Son of man, and drink his blood, ye have no life in you. Whoso eateth my flesh, and drinketh my blood, hath eternal life; and I will raise him up at the last day. For my flesh is meat indeed, and my blood is drink indeed. He that eateth my flesh, and drinketh my blood, dwelleth in me, and I in him."

Dr. Wiseman applies this passage to the Eucharist, and he charges Protestants with "the neglect of a sovereign command—a neglect," he says, "to which is attached a fearful penalty," namely, "Unless ye eat the flesh of the Son of man, and drink his blood, ye have no life in you."

In reply to this, we say, first, that these words have no reference to the Lord's Supper. The discourse was uttered by our Lord about a year before the institution of the Lord's Supper; and at the time it was uttered, none of his hearers could possibly have understood him to have referred to that sacrament. The reader will find in John vi. 4, sufficient evidence that the passover was near at hand; and the many events that happened between that and the death of Christ, the space of time that was required, and the whole facts of the history, prove that it was not the same passover at which Christ instituted the Lord's Supper.

In the second place, if, as Romanists insist, the words are to be interpreted literally, then they will prove, not that bread is turned into Christ's body, but that Christ's body is turned into bread. "*I am the Bread of life;*" "I am the living Bread which came down from heaven;" "For my flesh is

meat indeed, and my blood is drink indeed." He is first spoken of as "bread," then as "flesh;" accordingly, the bread must have been turned into flesh: "which words," says Usher, referring to ver. 55, "being the most forcible of all the rest, and those wherewith the simpler sort are most commonly deluded, might carry some show of proof that Christ's flesh and blood should be turned into bread and wine, but have no manner of color to prove that the bread and wine are turned into the flesh and blood of Christ."*

In the third place, the eating of the flesh and the drinking of the blood of the Son of man, here mentioned, are not carnal eating or drinking, but the *spiritual feeding of the soul on Christ by faith.* In proof of this, we find that again and again the blessings of the gospel are set forth in Scripture under the figure of meat and drink. In Proverbs ix. 1–5, we read, "Wisdom hath builded her house: she hath hewn out her seven pillars: she hath killed her beasts: she hath mingled her wine: she hath also furnished her table. She hath sent forth her maidens: she crieth upon the highest places of the city, . . . *Come, eat of my bread, and drink of the wine which I have mingled.*" In Isaiah lv. 1, 2, "Ho, every one that thirsteth, come ye to the waters, and he that hath no money, come ye, buy, and eat; yea, come, buy wine and milk without money and without price. Wherefore do ye spend money for that which is not bread? and your labor for that which satisfieth not? hearken diligently unto me, and eat ye that which is good, and let your soul delight itself in fatness." Now, these passages are admitted on all sides to have a spiritual reference to the blessings of the gospel. Again, we read in the New Testament, Matt. xxii. 2–4, "The kingdom of heaven is like unto a certain king, which made a marriage for his son, and sent forth his servants—saying, Tell them which are bidden, Behold, I have prepared my dinner: my oxen and my fatlings are killed, and all things are ready: come unto the marriage." Here, again, all will admit that the blessings of the gospel are set forth. So also when it is written, "Blessed are they which do hunger and thirst after righteousness; for they shall be filled:" what is this but the provision which God has made for the spiritual nourishment of his people's souls unto life everlasting? Now, the

* "Answer to a Jesuit."

figure in all these passages is precisely the same as in this passage in John vi. If, therefore, in this chapter we are to understand eating the flesh and drinking the blood literally, we must interpret the same expressions literally in other passages: so that men must literally eat "beasts" and "fatlings" and "oxen," and drink "wine and milk." There is no limitation in the one case more than in the other. The interpretation, then, in either case is spiritual; and, thus interpreted, the language of Christ is in beautiful harmony with the other kindred revelations of the word of God.

When we look at the object and design of the passage and of Christ's whole discourse, how obvious is all this! A short time before, he had performed the wondrous miracle of feeding five thousand with five loaves and two small fishes. The multitude eagerly followed him: they asked him for a sign, that they might see and believe; they said, "Our fathers did eat manna in the desert: as it is written, He gave them bread from heaven;" and then Christ institutes a comparison between the manna and himself: the one was earthly food, the other heavenly; the one was for the body, the other for the soul. "The bread of God," he says, "is He which cometh down from heaven, and giveth life unto the world." Then they said, "Lord, evermore give us this bread!" Mark the reply of Christ: "I am the Bread of life: he that cometh to me shall never hunger; and he that believeth on me shall never thirst." What can be more evident than that coming to Christ and believing on Christ are here, by his own interpretation, the very same as eating and drinking? Therefore, when it is said, "Except ye eat the flesh of the Son of man, and drink his blood, ye have no life in you;" and, "Whoso eateth my flesh, and drinketh my blood, hath eternal life;" it is the same truth that is elsewhere expressed, "He that believeth on the Son hath everlasting life; and he that believeth not the Son shall not see life; but the wrath of God abideth on him." John iii. 36.*

* If the words in John vi., "Except ye eat the flesh of the Son of man, and drink his blood, ye have no life in you," are to be taken literally, the cup is essential to salvation. Without the cup it is impossible to drink His blood. Cardinal Cajetan felt this so strongly, that in his commentary on verse 53 he declares that "these words *do not* deliver a precept of eating and drinking the sacrament of the

This is not a Protestant interpretation invented to evade a difficulty. We have proved it to be in strict harmony with Scripture. But we go a step farther: we turn round on Dr. Wiseman, who threatens all who deny that this passage applies to the Eucharist with "a fearful penalty," and we tell him, that he is forgetting his solemn oath to interpret Scripture only "according to the unanimous sense of the Fathers." The Fathers are against this interpretation:—

In commenting on the words of Christ, "Doth this offend you? What and if ye shall see the Son of man ascend up where he was before? It is the Spirit that quickeneth; the flesh profiteth nothing: the words that I speak unto you, they are spirit, and they are life,"—Athanasius says, "That the Saviour used these words that his hearers might learn that those things which he spake were not carnal, but spiritual. For how many could his body have sufficed for meat, that it should be made the food of the whole world? But therefore it was that he made mention of the Son of man's ascension into heaven, that he might draw them from this corporeal conceit, and that hereafter they might learn that the flesh which he spake of was celestial meat from above, spiritual nourishment to be given by him."

Tertullian says, "Because the Word was made flesh, it therefore was to be desired for causing of life, and to be devoured by hearing, and to be chewed by understanding, and to be digested by faith."

Origen says, "There is in the New Testament also a letter which killeth him that doth not spiritually conceive the things that be spoken. For if according to the letter you do follow this same, which is said, 'Except ye eat the flesh of the Son of man, and drink his blood,' this letter killeth."

In his Tractates upon John, Augustin says, "Why preparest thou thy teeth and thy belly? Believe, and thou hast eaten." . . "For this is to eat the living bread, to believe in him. He that believeth in him, eateth."*

Clemens Alexandrinus regards the expressions of *eating*

Eucharist."—Quoted in Gibson's "Preservative," vol. ii. p. 158, or vol. ix. p. 49, Ed. of Society for Promoting the Religious Principles of the Reformation.

*Arch. Usher, "Answer to a Jesuit," pp. 44, 45, where the originals are given.

Christ's flesh and drinking his blood as equivalent to the apostle Paul's *feeding with milk.* "Our Lord (he says) in all these things is for the enjoyment of those *who believe in Him.*" Lib. i. c. 6. p. 105.

This same passage in John has been understood and explained in a figurative sense, as signifying spiritual eating and drinking, by other fathers—Ignatius, Cyril, Chrysostom, Bede, and Theophylact.*

Three general councils—Constance, Basil, and Trent—give the weight of their authority to the spiritual meaning of this text by their sanction of those orators appointed to express their opinions on this subject. So it is testified by Labbeus, the Jesuit historian of those councils.†

Albertin has enumerated thirty Roman pontiffs, cardinals, Bishops, or commentators, who interpret this part of John's Gospel in a spiritual sense, and reject the idea of its application to the sacrament. This was the explanation of the two popes, Innocent and Pius. According to Innocent III., "Our Lord, in this passage, speaks of spiritual manducation. His body is eaten spiritually—that is, in faith." *Comeditur spiritualiter, id est, in fide.*‡

Pius II. concurs—and, if possible, in still more explicit language—with Innocent: "The Son of God," says this pope, "treats there not of sacramental, but spiritual drinking. The communion was not then instituted; and how, therefore, could they eat and drink Jesus, but by faith? Those who believed in him were the persons who ate his flesh and drank his blood; for faith is the only means of such participation. Jesus, on the occasion, spoke in figurative language."§

If a lingering doubt remain in the mind of any reader, we ask him to look at the words, and ponder them again. If the words, "Except ye eat the flesh of the Son of man, and drink his blood, ye have no life in you," John vi. 53, be applied to the Eucharist, then they absolutely exclude from

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* Ignatius ad Trall, Cyril. 293. Aug. de Doctrin. 316; and Ser-131. Chrys. Hom. 47. Bede in Cor. x. Theoph. in John vi.

† Labbeus, xvi. 1141; xvii. 930; xx. 613.

‡ Innocent, De Myst. Miss. iv. 14.

§ In Lenfr. ii. 211, 242. See the elaborate, accurate, and able work of Edgar, on the "Variations of Popery," c. xii. on Transubstantiation.

salvation all those who lived before it was instituted, as well as all infants and others who have never partaken of it! And, further, when Christ says, "Whoso eateth my flesh, and drinketh my blood, hath eternal life," it follows that of the millions that have died in communion with the Church of Rome, every one has been saved because he received the Eucharist. Romanists will themselves refuse to believe this, for they will confess that many a communicant in the Church has died in "mortal sin," which necessarily leads to eternal damnation.

And now our argument is closed. We have sought to establish what we believe to be the truth, and to overthrow the dogma of transubstantiation by an appeal to the senses, to reason, and to the word of God.

To Roman Catholic readers we say, We ask you to weigh well the evidence that has now been laid before you. As you shall answer for it at the great day of judgment, we call upon you to reject a dogma which is contradicted by the threefold and harmonious testimony of the senses, of reason, and of the infallible word of God. The true members of the incorrupt early Church at Rome, whose "faith was spoken of throughout the world," (Rom. i. 8,) were utter strangers to this doctrine. The apostle Paul, who wrote an epistle to them, never mentions it; and as for Peter, (who, you are taught, was their first bishop, nay, the first pope,) in none of his sermons, nor in either of his epistles, does he make a single allusion to this dogma, which your Church regards as a fundamental article of faith. Not only was it unknown to the fathers and Pope Gelasius, but, even among the growing corruptions of Christendom, it was not even broached for more than 800 years after Christ.* Will you insist that "the Church" may be right after all? If so, Christ, the Head of

* The author of this heresy was Paschasius Radbert, who published a treatise on the subject. It met at once with powerful opposition from Scotus, Bertram, and others, A. D. 831. The celebrated Rabanus Maurus, Archbishop of Mayence, in writing against the novel doctrine, says, "*Some indeed of late, not thinking rightly* of the sacrament of our Lord's body and blood, have said that the very body and blood of our Lord, which was born of the virgin, in which our Lord suffered on the cross, and rose again out of the grave, is the same that is taken from the altar; which ERROR we have opposed as we are able."—(Epist. ad Heribd, quoted in the "Full View," etc., p. 189.)

the Church, and his apostles, must have been wrong, and reason and the senses are liars. Will you believe that this is the Church of God, "the pillar and the ground of truth," which endorses such a monstrous error, and says of every one that denies it, "Let him be accursed!" "*Consider*," we say to Roman Catholics, "*and show yourselves men.*" "Literally to eat the flesh of the Son of man, and to drink his blood, St. Austin declared would be a great impiety, a heinous wickedness;" and in the Eucharist, he says, "We receive *the likeness* of Christ's flesh and blood, that so, neither truth may be wanting in the sacrament, nor pagans have occasion to make us ridiculous, for drinking the blood of one that was slain."* Cicero, a heathen orator and philosopher, says, "When we call the fruits of the earth, *Ceres*, and wine *Bacchus*, we use but the common language, but do you think *any so mad as to believe what we eat to be God?*"† Averroes, an Arabian philosopher, (who lived after this doctrine was entertained among professing Christians,) said, "I have travelled over the world, and have found divers sects, but so sottish a sect I never found as is the sect of Christians—*because with their own teeth they eat him whom they worship.*"‡ Arise, then, and shake off the fetters of a juggling§ superstition, and abjure at once and for ever a doctrine which, above all others, has been the occasion of the bloodiest persecution.|| If a carnal eating of Christ's body and blood were possible, could this profit or nourish the soul? Come *now* to Jesus, *feed on him by faith*, and then shall you know that "he that eateth His flesh, and drinketh His blood, dwelleth in Christ, and Christ in him." May this blessed indwelling be vouchsafed to you, and to every one who reads these pages! "I bow my knees unto the Father of our Lord Jesus Christ, of whom the whole family in heaven and earth is named, that he would grant you, according to the riches of his glory, to

* De Consecr. dist., 2 sect., Utrum.

† De Nat. Deo. lib. 3.

‡ Dion. Carth. 4 dist. 10, Art. 1, quoted by Tillotson.

§ "Hocus pocus" is a corruption of "Hoc est corpus," by way of ridicule of the priests of Rome in the *trick of transubstantiation.*

|| "This," says Archbishop Tillotson, "hath been in the Church of Rome *the burning article.* More Christians have been murdered for the denial of it, than perhaps for all the other articles of their religion."—Works, p. 277.

be strengthened with might by his Spirit in the inner man; *that Christ* may DWELL IN YOUR HEARTS BY FAITH; that ye, being rooted and grounded in love, may be able to comprehend with all saints what is the breadth, and length, and depth, and height; and to know the love of Christ, which passeth knowledge, that ye may be filled with all the fullness of God." Eph. iii. 14–19.

CANNIBALISM OF TRANSUBSTANTIATION.

"THE popish clergy," says Dr. Edgar, "as they make, so they eat their god, and transfer him to be devoured by others. The papist adores the god whom he eats, and eats the god whom he adores. This divinity is tasted, masticated, swallowed, and, accidents excepted, digested. The partisan of Popery, in this manner, worships and swallows a god of pastry, which, if made big enough, would furnish a breakfast for himself or for his dog.

"The manducation of the sacramental elements, if transubstantiation be true, makes the communicant the rankest cannibal. The patron of the corporeal presence, according to his own system, devours human flesh and blood; and, to show the refinement of his taste, indulges in all the luxury of cannibalism. He rivals the polite Indian, who eats the quivering limbs and drinks the flowing gore of the enemy. The Papist even exceeds the Indian in grossness. The cannibals of America or New Zealand swallow only the mangled remains of an enemy, and would shudder at the idea of devouring any other human flesh. But the partisans of Romanism glut themselves with the flesh and blood of a friend. The Indian only eats the dead, while the Papist, with more shocking ferocity, devours the living. The Indian eats man of mortal mould on earth. The Papist devours God-man, as he exists exalted, immortal, and glorious in heaven. Papal exceeds even Egyptian stupidity. The Egyptians indeed worshipped sheep, oxen, garlic, and onions. But even these deluded votaries of idolatry and superstition, in all their barbarism and indelicacy, abstained from eating the objects of their adoration. But the believer in the corporeal presence at once worships and

swallows, adores and devours his Deity. This oral manducation would, shocking to say, make Jesus more inhuman than Saturn. Saturn, according to Pagan mythology, devoured his own offspring. Jesus, according to the Popish theology, swallowed his own flesh. He ate the consecrated bread and drank the hallowed wine, which he administered to his apostles. Such are the horrors which follow in the train of this absurdity.

"This is the light in which the corporeal presence has been viewed, not only by Protestants, but also by Jews, Mahometans, and heathens. 'Christians,' said Crotus, the Jew, 'eat their god.' 'I have travelled over the world,' said Averroes, the Arabian philosopher, 'and seen many people; but none so sottish and ridiculous as Christians, who devour the god whom they worship.' Cicero entertained a similar opinion. 'Whom,' said the Roman orator, 'do you think so demented as to believe what he eats to be God!' Roman philosophy shames and confounds Romish theology.

"Aimon, Lanfranc, Hugo, Durand, Aquinas, Bernard, Alcuin, Pithou, Faber, Lyra, and the Trentine Catechism, have indeed endeavored to gild the Cannibalism of Popery. These admit the horror of feeding on human flesh and blood in their own forms. But the sacramental elements, say they, appear under the species of bread and wine, that conceal the human substance, which, in consequence, becomes (these theologians seem to think) a great delicacy."

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IDOLATRY OF THE CHURCH OF ROME.

THE Holy Scriptures reveal the existence of one glorious Being, self-existent, omnipotent, omniscient, immutable, and infinitely holy, just, and good, to whom alone men are to offer worship and adoration. "It is written, Thou shalt worship the Lord thy God, and him only shalt thou serve." Luke iv. 8. The guilt of idolatry, therefore, is contracted when the honor and glory which belong to God are given to a creature: hence it is said of heathen nations that they "worshipped and served the creature (rather than*) more than the Creator, who is blessed for ever." Rom. i. 25.

Now the design of this paper is to prove that the Church of Rome, which calls herself "the mother and mistress of all Churches," is guilty of idolatry. We are well aware that this is a very serious and awful charge, and that Romanists vehemently repudiate and deny it.† We have no pleasure in making it. It is our hearts' desire and prayer to God for Roman Catholics, that they may be saved; but the interests of truth and the glory of God are at stake. Let the reader candidly weigh the evidence and authorities now to be laid before him, and then (as before Him who shall be final Judge) say, Is it not true that the Church of Rome is guilty of flagrant and unblushing idolatry?

We open the subject by affirming that the Romish doctrine of mediation and intercession, carried on in heaven by angels and saints on behalf of sinners upon earth, is a direct denial of a great fundamental truth set forth in Holy Scripture:

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* Douay Version.

† "Idolaters! Know ye, my brethren, the import of this name? that it is the most frightful charge that can be laid to the score of any Christian?" (Wiseman's Thirteenth Lecture, p. 93.)

"There is one God, and ONE MEDIATOR between God and men, the man Christ Jesus." 1 Tim. ii. 5. "I am the way, and the truth, and the life: no man cometh unto the Father, BUT BY ME." John xiv. 6. "*Through Him* (Christ) we both have access by one Spirit unto the Father." Ephes. ii. 18.

The following is the authoritative decree of the council of Trent on the subject now before us:—"The holy synod commands all bishops, and others whose office and business it is to teach, that they diligently instruct the faithful, concerning the intercession and invocation of saints; teaching them that the saints reigning with Christ do offer up their prayers to God for men: that it is good and profitable humbly to *invocate the saints*, and to fly to *their prayers, help*, and *assistance*, for the *obtaining of blessings from God* through his Son Jesus Christ."

It is afterwards declared that "if any one shall teach or think contrary to these decrees, let him be accursed."*

In the creed of Pope Pius IV., to which every Roman Catholic priest subscribes and swears his solemn adherence, is the following:—"I do constantly hold that the *saints* reigning together with Christ *are to be invocated*."

The Church of Rome has adopted and made her own, in this matter, one of the leading characteristics of ancient Pagan idolatry. It was the creed of the ancient heathen philosophers, that demons, (*daimones*,) by which they understood inferior deities—the spirits of departed heroes and eminent men—were mediators with the great gods, with the *Pneuma*, or Supreme Deity, the Father of gods and men.

"The demons," says Plato, "are between God and man, interpreting and carrying things between God and man; bringing before the gods the prayers and sacrifices of men, bringing to men the orders of the gods, and their rewards for their sacrifices. God is not mixed with them, but through them is all converse and intercourse between the gods and men maintained, whether the latter are asleep or awake."

To the same purpose are the words of Apuleius, In Deo Socratis:—"All things are thought to be done by the power and authority of the celestial gods, but by the means, despatch, and administration of the demons."

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* Conc. Trid., Sess. 25.

The apostle Paul (1 Tim. iv. 1) expressly declares, that in the latter times there shall be some that shall depart or apostatize from the faith, "giving heed to seducing spirits and doctrines—" it is translated in our Bibles "doctrines of devils," but in the original it is *daimonion*, that is, *doctrines of or concerning demons*. He indicates that there would be the revival in the Christian Church of the old Pagan doctrine just described; and we charge it upon the Church of Rome that she is guilty of this sin in the present day.

In that remarkable work, "Middleton's Letters from Rome," the entire conformity in this respect between the idolatry of Paganism and the adoration of saints is presented with all that force which the facts of history necessarily bear with them. This author tells us that the noblest heathen temple now remaining in the world is the Pantheon or Rotunda at Rome, which was dedicated by Agrippa "To Jove and all the gods," and was consecrated by Pope Boniface IV. "To the Virgin and all the Saints." "With this single alteration," he says, "it serves exactly for the Popish as it did for the Pagan worship. For as in the old Pagan temple every one might find the god of his country, and address himself to that deity whose religion he was most devoted to, so it is the same thing now: every one chooses the patron whom he likes best. And one may see here different services going on at the same time at different altars, with distinct congregations around them, just as the inclinations of the people lead them to the worship of this or that particular saint. And as it is in the Pantheon, so it is in all the heathen temples that remain at Rome. They have only pulled down one idol to set up another, changing rather the name than the object of their worship. Thus, the little temple of Vesta, near the Tiber, is now possessed by the Madonna of the Sun: that of Fortuna Virilis, by Mary the Egyptian: that of Saturn, by St. Adrian: that of Romulus and Remus, by two other brothers, Cosmus and Damianus: that of Antoninus the Godly, by Laurence the Saint."—*Middleton's Letters, 4th edit. pp.* 161, 2, 4.*

* Cardinals Perron and Richelieu, with other learned Romish authors, admit that the invocation of saints was not practiced for the first three centuries. The reason they assign is a remarkable one—because praying to the saints would have been too much like the

There is another melancholy analogy between ancient Paganism and modern Romanism, which is worthy of notice. It is this:—In the ancient mythology, as every classical reader knows, it was taught that there were gods who presided over particular countries and cities, and gods who were the patrons of particular trades and professions; and so it is in the calendar of the Popish saints. We are all familiar with the names of St. George of England, St. Andrew of Scotland, and St. Patrick of Ireland. So there is St. Sebastian of Portugal, St. James of Spain, St. Denis of France, and St. Mark of Venice. So with regard to trades, St. Luke is the patron of painters, St. Crispin of shoemakers, St. Catherine of scholars, and St. John of lawyers. St. Anthony has the charge of swine, and St. Gallus of geese and sheep.

To get rid of the charge of idolatry, the doctors of the Romish Church attempt to make a threefold distinction as to the kinds of worship which they offer. The first, they tell us, is *latria*, the highest kind of worship, offered to the Supreme God alone: the second is *dulia*, that inferior kind of worship which they offer to created beings: the third is *hyperdulia*, which is that higher kind of worship which they offer to the Virgin Mary, as the most exalted of all creatures.

It is written, "Thou shalt worship the Lord thy God, and him only shalt thou serve." True religion, therefore, recognizes but one Deity, and one service—one kind of religious worship. We do not refer to that outward respect and reverence to men which sometimes in our own language is called *worship;* but we speak of *religious worship*, and we affirm that there is but one kind recognized in the word of God. He stands before us august and awful, unapproachable in his majesty, and suffering no rival. He alone claims our allegiance—"Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy strength." Luke x. 27. And as for these terms *latria* and *dulia*, they are used promiscuously in the Greek text of the Old Testament; and, instead of that distinction being maintained which Rome teaches, there are instances where both are equally applied to

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Pagan idolatry, and so have obstructed the spreading of the gospel, the heathen justifying themselves by this practice.—See Sermons at Salters' Hall, 1735, Dr. Hughes' Sermon, p. 31.

spiritual supreme worship. Deuteronomy xxviii. 47, 48. When Samuel exhorted Israel "to prepare their hearts unto the Lord, and to serve Him only," the word employed is not that which is said to indicate supreme worship, but (as rendered in the Septuagint) is that which Romanists tell us belongs only to saints: yet Samuel declares that it is to be given to God alone. 1 Sam. vii. 3.* And when Paul (Rom. xii. 11) urges the Church at Rome to be "fervent in spirit, serving the Lord," he uses the Greek word *douleuontes*, indicating again that the service and worship of God are rendered in that very way which Rome says is but the inferior worship that is to be given to the creature. And we ask, What can the apostle mean in that sublime and immortal truth which we have already quoted—"There is one God, and *one Mediator* between God and men, the man Christ Jesus"—what can he mean, if, according to the Romish doctrine, there are a great number of mediators? Well and truly has it been said, that "when God was revealed in ancient times in the unity of his Godhead, the ancient Pagans offended against him by feigning the existence of and worshipping more gods than one; but that when he revealed himself in Christ Jesus, reconciling the world unto himself, Romanists have offended against him by worshipping more Christs than one—an almost infinite number of mediators, who should plead for them by their intercession, and atone for them by their merits and sufferings." And, as evidence of this, we find in the "Abstract of the Douay Catechism," taught to young persons in the Romish Church, that the child, when questioned as to the prayers offered, after specifying several forms of devotion, is taught to say—

"Then I conclude by desiring our Blessed Lady to be a mother to me; and by recommending myself to my good Angel, and *to all the court of heaven.*".—p. 76.

And in the "Catholic School Book" (p. 171) the direction is given, "Offer your prayers to the blessed Virgin, your patron, and *all the saints together.*"

* Bellarmine (de Sanct. Beat. l. 1, c. 12) and Vasquez (Disp. 93) are compelled to acknowledge that the distinction is unscriptural, and that both the Hebrew and Greek words are promiscuously used. "It is one and the same virtue of religion (says Nicholas Serrarius, in Let. 2, 9, 27) which containeth both *latria* and *dulia.*"

Now we know that arguments are attempted to be drawn from Scripture by Roman Catholic writers to support this doctrine of the Invocation of Saints. If it be true that Scripture sanctions the practice of prayer to saints, it is surely remarkable that, while there are no less than five hundred places in which we find prayer, and the subject of prayer, spoken of in the Holy Scriptures, Dr. Wiseman himself, with all his learning and ingenuity, can only find four passages in the Old Testament, and five in the New, from whence he can possibly draw an inference suited to his views.* A very brief examination will show that not one of these lends the least countenance to the Romish doctrine of the invocation of saints and angels. The first four passages are taken from the book of Daniel, and are as follows:—

"And I heard a man's voice between the banks of Ulai, which called, and said, Gabriel, make this man to understand the vision." Dan. viii. 16.

"Yea, whiles I was speaking in prayer, even the man Gabriel, whom I had seen in the vision at the beginning, being caused to fly swiftly, touched me about the time of the evening oblation." Dan. ix. 21.

"Then said he unto me, Fear not, Daniel; for from the first day that thou didst set thine heart to understand, and to chasten thyself before God, thy words were heard, and I am come for thy words." Dan. x. 12.

"And at that time shall Michael stand up, the great prince which standeth for the children of thy people." Dan. xii. 1.

Now, independently of the fact that Michael† here mentioned in this last verse is none other (as is believed by some of the best commentators) than Christ himself, it will be observed it is not said that prayer is offered to him. With regard to the first passage, where one man is said to speak to another, there is no mention of prayer being addressed to either. In reference to the other passages, there is not the

* Two passages are quoted by him from the books of Tobit and the Maccabees. These were never acknowledged as part of the Canon by the Jewish Church, nor yet by the early Christian Church. The one book is full of childish absurdities, the other approves of suicide.

† Augustin says, "Michaelem intelligo Christum—" I understand Michael to be Christ.—*Homil.* 9 *in Apocalypse.*

least intimation that prayer had been addressed to any other than to God himself. Accordingly, we find in the sacred record that the angel Gabriel was caused to fly swiftly, and touched Daniel at the time of the evening oblation; and he said, "O Daniel! thy prayer is heard." But to whom had that prayer been addressed? Why, to God himself—that sublime and beautiful prayer containing the words, "O Lord, hear: O Lord, forgive: O Lord, hearken and do: defer not, for thine own sake, O my God; for thy city and thy people are called by thy name." Dan. ix. 19.

In these passages, then, all that is taught about angels is just the doctrine that is more fully developed in the New Testament, and which is stated in the words of the apostle Paul to the Hebrews: "Are they not all ministering spirits, sent forth to minister for them who shall be heirs of salvation?" Heb. i. 14.

But let us see what are the five texts which Dr. Wiseman, in his lectures, adduces from the New Testament. The first is—

Luke xv. 7 and 10, "Likewise I say unto you, there is joy in the presence of the angels of God over one sinner that repenteth."

Now we ask any plain unprejudiced reader, if you had read that sentence for the first time in any book, if you met with it for the first time in the word of God, would it ever enter into your mind that it taught you the doctrine that you were to pray to angels? Angels, it is argued, know what is done on earth, and therefore prayers may be addressed to angels. But what is the substance of the passage? There are three beautiful parables, two besides the prodigal son. The first is that of the lost sheep. When the shepherd has brought it back on his shoulders rejoicing, he calls his friends and neighbors, and says, "Rejoice with me; for I have found my sheep which was lost." The second is that of the lost piece of money; and when the woman has swept the house diligently until she has found it, she calls her friends and neighbors together, and says, "Rejoice with me; for I have found the piece which I had lost." Thus, so far as the parable teaches, as the shepherd tells his neighbors of the finding of the wandering sheep, and as the woman tells her neighbors of the lost piece of money restored and found, so God reveals to his

angels that another brand has been plucked out of the burning—that another captive of Satan has been set free—that another trophy of grace has been brought to his feet; and then the choir of angels raises the shout of praise, and "there is joy in the presence of the angels of God over one sinner that repenteth."

Again, Dr. Wiseman founds an argument on Matt. xxii. 30, "For in the resurrection they neither marry, nor are given in marriage, but are as the angels of God in heaven."

Let us remember what is the true meaning of this passage. It contains a statement of what the saints *shall be* after the resurrection—not what *they are now*, in their condition as disembodied spirits. Invocation is addressed by Romanists to disembodied *spirits;* but this passage refers only to saints when *they shall receive their glorified bodies*, and therefore does not bear on the subject before us. But even if we did admit that the spirits of the just made perfect are *now* equal to angels, we ask, What has that to do with the assertion that our prayers are to be addressed to them?

Further, a third text is adduced—

Matt. xviii. 10, "Take heed that ye despise not one of these little ones; for I say unto you, That in heaven their angels do always behold the face of my Father which is in heaven." Still, it will be observed that there is not one word authorizing prayers to angels. Again, allusion is made to Rev. v. 8, "golden vials full of odors, which are the prayers of saints." But the reference of the whole verse is to the mode of worship under the Old Testament dispensation, (Neh. xii. 27, Psalm cxli. 2,) and the "vials" evidently allude to the prayers offered up under the gospel dispensation, through "the Lamb in the midst of the throne," by the ministers and members of the Church.

Last of all, we are referred to

Rev. viii. 3, 4, "And another angel came and stood at the altar, having a golden censer; and there was given unto him much incense, that he should offer it with the prayers of all saints upon the golden altar which was before the throne. And the smoke of the incense, which came with the prayers of the saints, ascended up before God out of the angel's hand."

In the Old Testament, again and again, the Lord Jesus

Christ receives the name of the Angel—the Angel of God's presence—the Angel that spake to Moses as God from the burning bush—the Angel that appeared to Joshua as the captain of the Lord's host—the Angel that wrestled with Jacob unto the breaking of day, who was recognized to be God, and to whom Jacob prayed when he was dying, as the God before whom his fathers had walked, as the Angel which redeemed him from all evil, and whom he asks to "bless the lads."* It is Christ, therefore, who comes and stands at the altar. There is "given unto him much incense:" as the great High Priest, he has gone as our Intercessor within the veil, that he should "offer it with the prayers" (or add it to the prayers) "of all saints" when they ascend up to heaven, for otherwise they would be rejected of the Father. Thomas Aquinas, a leading Romish commentator, expressly declares that Christ is spoken of in this passage as "the Angel of God's presence;" and the Jesuit Viegas says, "All interpreters do confess that by the Angel is meant our Lord Christ."† And of the accuracy of this interpretation there can be no doubt, when we remember that the imagery is here drawn from the ancient temple: that the *golden censer* pertained to the high priest alone—nay, that at the *golden* altar in the *holiest of all*, the high priest officiated alone, while the people prayed without. Heb. ix. 3, 4, 7. And, therefore, this passage proves the very opposite of what it is adduced by Dr. Wiseman to establish, even the blessed truth that there is no advocate and mediator in heaven but one—the High Priest of our profession, the Lord Jesus Christ.

Here, then, are all the passages which this eminent controversialist quotes from Scripture in order to prove the propriety of addressing invocations and prayers to saints and angels in heaven; and not one of them, as we have seen, supports the doctrine. But has he never read those other passages in which such a practice is either by implication forbidden, or in which it is explicitly condemned?

"Call UPON ME in the day of trouble: I will deliver thee, and thou shalt glorify me." Psa. l. 15.

* Compare Gen. xlviii. 16–20 with Hosea xii. 3–5, and both with Mal. iii. 1; and it will clearly appear that "The Angel" or "Messenger" was not a created being, but that he was Christ.

† Apoc. cviii. Sect. 2.

ities," but one who "was in all points tempted like as we are, yet without sin." "Let us therefore," says the apostle, "come boldly unto the throne of grace, that we may obtain mercy, and find grace to help in time of need," Heb. iv. 15, 16.*

Surely this ought to settle the question. Not only does Scripture testify that "there is none other name under heaven whereby we must be saved" but that of Christ; but it teaches that we need no other Saviour than him. No, blessed Jesus! be it thine to undertake our cause: Thou art able to save them to the uttermost that come unto God by thee: Thou art the "Friend that sticketh closer than a brother: Thou art not ashamed to call us "brethren:"

> "Friend of the friendless and the faint,
> Where shall I lodge my deep complaint?
> Where but with Thee, whose open door
> Invites the helpless and the poor?"

To all this we may add, that inasmuch as Scripture declares that omniscience and omnipresence belong to God alone, and as, according to the Church of Rome, saints in heaven can hear the prayers addressed to them by millions of people from different places at the same time, in thus ascribing to creatures the incommunicable attributes of Deity, the guilt of idolatry is necessarily involved.

But we proceed to substantiate the charge preferred against the Church of Rome by proof in detail:

I. We maintain that the Church of Rome is guilty of idolatry in the worship which she offers to the Virgin Mary. Here let no Romanist say, Protestants are "the enemies of Mary," as they do sometimes tell us, "enemies of the blessed mother of God."† We regard her as a holy saint of God;

* The subtle distinction framed by the Romish Church between "a mediator of redemption," and "mediators of intercession," the former character belonging to Christ, the latter to angels and saints, is not countenanced by the Scriptures. It is on his sacrifice that his intercession is based. Because of the completion of his work of redemption, he is now alone within the veil, Rom. viii. 34; Heb. x. 14, 15. Saints cannot share in this work, for this were to rob Christ of his glory as a "Priest upon his throne," Zech. vi. 13.

† See preface to "The Glories of Mary, Mother of God," translated from the Italian, and carefully revised by a Romish priest. Dublin. Coyne. 1837.

and know that she was indeed "highly favored among women." We know that the Lord Jesus Christ, in assuming the nature of man, did "not despise the virgin's womb;" but, we ask, where is there a single passage in the New Testament in which divine honors are ascribed to her? or one sentence, either in the words of Christ or of the apostles, which in the least degree countenances the notion that she was to be throughout all ages venerated and adored as "the Queen of heaven and the Mother of God?"

It is remarkable that the Lord Jesus Christ, as if foreseeing the tendency of man, under the corrupting influence of Satan's temptations, to pay idolatry to the creature, and especially to Mary, has placed on record, by inspired evangelists, several incidents in his life, and several statements from his own lips, which clearly show that no divine honors were ever intended to be paid to her. At the marriage at Cana, in Galilee, when she would have interfered with his prerogative, and dictated to him the time when the miracle was to be wrought, he said, "Woman, what have I to do with thee? Mine hour is not yet come," John ii. 4. Again, we read that when a certain woman among those that listened to Christ on one occasion exclaimed, "Blessed is the womb that bare thee, and the paps which thou hast sucked," he replied, "Yea, rather, blessed are they that hear the word of God, and keep it," Luke xi. 27, 28. On another occasion we find that he was told that his mother and his brethren stood without, desiring to speak with him; and he stretched forth his hand towards his disciples, and said, "Who is my mother? and who are my brethren?—Behold my mother and my brethren! For whosoever shall do the will of my Father which is in heaven, the same is my brother, and sister, and mother," Matt. xii. 48–50.

Yet, determined to exalt Mary, extravagant legends have been invented and circulated by the advocates of the Church of Rome. The fourth volume of Duffy's Weekly Library of Catholic Divinity is entitled, "The Life of the Blessed Virgin Mary, Mother of God, with an exposition of the Rosary, etc." The following are the opening sentences:

"The blessed Virgin Mary was born at Nazareth, in the province of Galilee. Her parents, St. Joachim and St. Anna, were both of the tribe of Judah, of the royal stock of David.

. . It was a sublime dignity and a special favor of heaven conferred on these holy persons, to give a lost world the Advocate of Mercy, and to be the parents of the mother of God."

In order to lay deep the foundation of this system, the writers of this book tell us of St. Anna and St. Joachim, her parents; and from other books we might quote special prayers addressed to them, especially to St. Anna, "the mother of the mother of God!"* But, in addition to this, the Church of Rome has lately taken another step. The present pope has decreed, as a new article of faith, the immaculate conception of the Virgin Mary. Accordingly, in this Life of the Blessed Virgin to which we are now referring, it is said:

"Mary was brought forth into the world, not like other children of Adam, infected with the loathsome contagion of sin, but pure, holy, beautiful, and glorious, adorned with all the most precious graces that became her who was chosen to be the mother of God. She appeared, indeed, in the weak state of our mortality, but in the eyes of Heaven she already transcended the highest seraph in purity."

Now observe that it is here expressly taught that Mary was a stranger to the taint of original sin; and elsewhere this pamphlet teaches that "she was a perfect model of all virtues." Now, is not this a blasphemous application to Mary, a creature born in sin like others, of that which is peculiar to Christ? The Church of Rome virtually says, "The holy thing born of St. Anna was to be called the Mother of God." "That holy thing," said the angel to Mary, "that shall be born of thee, shall be called the Son of God." Scripture declares of Jesus alone, that he was "holy, harmless, undefiled, separate from sinners;" but the Church of Rome declares the perfection of Mary. And what follows from this? Why that, being sinless in nature and sinless in life, she needed no Saviour—there was no necessity in her case for the application of atoning blood, for the washing of regeneration, and

* "She was the mother of the mother of God, and the *grandmother of God* himself. . . In our indigences and our needs we must address ourselves by St. Ann to the virgin, and by the virgin to Jesus Christ, and by Jesus Christ to God the Father, who can refuse nothing to his Son, no more than he can to his mother, or she to hers, who is St. Ann."—"An Abridgment of the Prerogatives of St. Ann, Mother of the Mother of God," approved by the doctors (of the Sorbonne at Paris). London, 1688. Chap. 2.

the renewing of the Holy Ghost. Yet Mary said, "My soul doth magnify the Lord, and my spirit hath rejoiced in God MY SAVIOUR," Luke i. 46, 47. If Rome's doctrines be true, Mary is not a mere human being: she is a goddess, she is divine: she is not among the palm-bearing throng who have washed their robes and made them white in the blood of the Lamb; and from her lips the song of the ransomed myriads does not proceed, "Salvation to our God which sitteth upon the throne, and unto the Lamb," Rev. vii. 10. No, according to Rome, she is not a sinner, but she is the Saviour of sinners; not a debtor to mercy, but the Queen of Mercy; not standing "before the throne and before the Lamb," but the "Queen of Heaven," enthroned with Christ: she is the "woman clothed with the sun, and the moon under her feet, and upon her head a crown of twelve stars." The passage of Scripture thus perverted is Rev. xii. 1. It is a symbolical representation of the Church of Christ, "clothed with the sun:" that is, as some interpreters think, blessed with the full-orbed glory of the New Testament dispensation; with "the moon under her feet," taking the place of the Old Testament dispensation, which was but shadowy, and shone with but a borrowed and inferior light; "with twelve stars upon her head:" that is, illuminated by the doctrine of the twelve apostles. And if Romanists persist in saying that this is Mary, let us remind them that in this very chapter the mystical woman is represented as expelled from heaven by a great red dragon having seven heads and ten horns—driven into the wilderness, and nourished there 1260 days, that is, years!* Is this a part of the creed of the Romanists with regard to the virgin? No; but if they literally apply one portion of the prophecy to her, are they not equally bound to adopt the other?

Let us now mention some of the blasphemous titles applied to the virgin, and contrast them with scriptural truth. In the Litany of our Lady of Loretto she is styled "the ark of the covenant," (we know that the ark was an emblem of Christ;) "The gate of heaven," (Christ says, "I am the door;") "The morning star," (Christ says, "I am the root

* "I have appointed thee each day for a year," Ezek. iv. 6.

and the offspring of David, and the bright and morning star;") "The health of the weak," ("there is balm in Gilead," and Jesus is "the physician;") "Refuge of sinners," (Christ is the true city of refuge, "the hope set before us in the gospel," to which we flee from the sword of avenging justice;) "The comforter of the afflicted," (Christ is declared to be "the Consolation of Israel;") "The help of Christians," (in the Psalms we are taught to say, "I will lift up mine eyes unto the hills, from whence cometh my help. My help cometh from the Lord, which made heaven and earth,") Psalm cxxi. 1, 2.

In the "Garden of the Soul," by Richard Challoner, D. D., are the following prayers to the virgin:

"Hail, Holy Queen, Mother of Mercy, our Life, our Sweetness, and our Hope! To thee do we cry, poor banished sons of Eve: to thee do we send up our sighs, mournings, and weepings, in this valley of tears. Turn, then, most gracious Advocate, thine eyes of mercy towards us; and, after this our exile is ended, show unto us the blessed fruit of thy womb, Jesus, O most clement, most pious, and most sweet Virgin Mary."

"We fly to thy patronage, O Holy Mother of God! Despise not our petitions in our necessities; but deliver us from all danger, O ever-glorious and blessed Virgin."

The following are extracts from a work called "The Glories of Mary," by St. Alphonsus Liguori, who was canonized by Gregory XVI. in 1839, and whose life has been written, in the warmest terms of commendation, by Dr. Wiseman:

"Mary is the Queen of the Universe, as Jesus is its King. Thus, as St. Bernardine observes, 'as many creatures as obey God, so many obey the glorious Virgin. Every thing in heaven and earth which is subject to God, is also under the empire of his Holy Mother.'"—(P. 281.) "Pity us, then, Queen of Mercy! and think of our salvation. Say not that our sins render us unworthy of your aid, for your clemency surpasses our malice. Nothing resists your power, because the Creator of all honors you as his Mother, regarding your glory as his own." "Mary owes her Son an infinite debt of gratitude for choosing her as his mother; but it is not less

true to say that Jesus Christ has contracted a species of obligation towards her, for the human existence he received from her; and, in return for this benefit, he honors her by hearing her prayers."—(P. 34.) "Let us go, then, Christians, let us go to this gracious Queen, and crowd around her throne, without being deterred by our crimes and abominations."—(P. 35.)

In the same work is the following form of the dedication of a family to the Virgin Mary:

"Blessed and Immaculate Virgin, our Queen and our Mother, Refuge and Consolation of all the miserable! Prostrate before thy throne, along with my entire family, I choose thee for my Lady, my Mother, and my Advocate with God. I dedicate myself for ever, with all my family, to thy service. Defend us in temptations, deliver us from dangers, provide for us in our necessities, direct us in our doubts, comfort us in our afflictions, assist us in sickness, and particularly in the straits of death."

Did not Joshua say, "As for me, and my house, we will serve the LORD!" But here, in this book, the poor deluded Romanist is taught, as the head of his family, to say, "I dedicate myself for ever, with all my family, O Mary, to thy service."

There is another publication sold by Roman Catholic booksellers, called "The Scapular of our Lady of Mount Carmel Explained." In the title-page is the figure of the virgin, with the infant Christ in her lap: he is in the act of putting over the head and around the shoulders of a kneeling monk the scapular of our blessed Lady of Mount Carmel. This order, we are told, was introduced into England in the thirteenth century by St. Simon Stock, who was placed at the head of the society, "which bears the name of the mother of God, and which boasts of having erected the first altar consecrated to her honor." He "employed every means to draw men's hearts in devotion to Mary." One day, we are told, towards the close of his long life, she appeared to him surrounded by spirits, with a scapular in her hand, which she put over his shoulders with these words: "My dearest son, receive the scapular of your order, the sign of my confraternity, a privilege for yourself and all Carmelites: any one dying in this shall not suffer eternal flames. It is a sign of sal-

vation, a safeguard in dangers, a pledge of peace, and of an everlasting covenant."*

There is another tract, called "The Octave of the Holy Souls in Purgatory," and "Novena of the Immaculate Conception of the Mother of God," as practiced in the oratory (Romish chapel) in King William street, Strand. In this tract seven prayers are addressed to Jesus, to have pity on the holy souls in purgatory. Corresponding to these prayers to Jesus, there are prayers to Mary, in which the notion is conveyed that Christ must be propitiated by her invocation. This doctrine is taught in the seductive form of verse:

"O, turn to Jesus, Mother! turn,
And call him by his tenderest names:
Pray for the holy souls that burn
This hour amid the cleansing flames."

One of the beautiful titles of the Lord Jesus Christ is the "Star," the "Bright and Morning Star," who ushered in on our benighted world the dayspring from on high; but in this book of the Scapular he is robbed of his glory, in a hymn addressed to Mary as the "Star of the Sea," from which we select the following:

"Deep night hath come down on this rough-spoken world,
And the banners of darkness are boldly unfurl'd;
And the tempest-tossed Church—all her eyes are on thee—
They look to thy shining, sweet Star of the Sea!"

The following is still worse:

"O, blissful and calm was the wonderful rest
That thou gavest thy God in thy virginal breast;
For the heaven he left, he found heaven in thee,
And he shines in thy shining, sweet Star of the Sea!"

In another publication, styled "A Devotion to the Compassionate Heart of Mary," we are told, among the objects of this devotion are:

"To honor the most holy heart of Mary *suffering* during her whole life, and particularly at the foot of the cross of

* The scapular may be made both of cloth and serge, but not of silk, though it may be lined with silk. The reason of this is, that the virgin never wore silk, but woollen, and that of the natural color. "The scapular is to be worn continually day and night, and never to be taken off till death; also it is good to be buried with it."

her divine Son, *excessive interior torments for the salvation of souls.*"

Now mark the scandalous and wicked doctrine that is here actually taught to Roman Catholics: that while Jesus Christ was making an atonement on the cross, Mary, by her agony at the foot of the cross, was making atonement too—was suffering, as this book expresses it, "excessive interior torments for the salvation of souls!"

In opposition to all this, it is written of Christ, that *by himself* he purged our sins, that "*his own self* bare our sins in his own body on the tree," that "*he* was wounded for our transgressions, and by *his stripes* we are healed."

In the "Devotion of the Sacred Heart of Jesus, including the Devotion of the Sacred Heart of the Blessed Virgin Mary," (by Dr. Milner, approved by Pope Pius VII., 12th edition, 1821,) Romanists are taught, on the pretended authority of the Virgin herself, to pray to her that she would, "in the hour of death, illustrate and strengthen their souls with the knowledge of the true faith, and instil into them the sweetness of divine love." Also to address to her these awful words, "Hail, Mary, Lady and Mistress of the world, to whom *all power has been given in heaven and in earth.*"

In "The Daily Companion, or little Pocket Manual," London, 1834, containing an English translation of the prayers used at Mass, Services for the Festivals of the Church, Litanies, etc., in "The Vespers for Sundays" is the following hymn:

"AVE MARIA STELLA.

"Hail, thou resplendent star,
Which shinest o'er the main,
Blest mother of our God,
And ever Virgin-Queen.

Hail, happy gate of bliss,
Greeted by Gabriel's tongue,
Negotiate our peace,
And cancel Eva's wrongs.

Loosen the sinner's bands,
All evils drive away,
Bring light unto the blind,
And for all graces pray."

Here the titles and the works peculiar to Christ are idolatrously ascribed to Mary.

We find also in "The Rosary of our Blessed Lady," as ordered by Pope Pius V., that "the devotion called the Rosary consists of fifteen Paternosters, and one hundred and fifty Ave Marias;" that is to say, while fifteen prayers are to be addressed to God, one hundred and fifty are to be addressed to the virgin. Among the "Mysteries" to be contemplated by the worshipper, we find that the fourth is "The Assumption," and the fifth, "The Coronation of the Most Blessed Virgin Mary in Heaven." In connection with the last it is said, "Let us contemplate, in this mystery, how the glorious Virgin Mary was, to the great jubilee and exultation of the whole court of heaven, and particular glory of all saints, crowned by her Son with the brightest diadem of glory." After this, "Our Father," etc., is to be said once: "Hail, Mary," etc., ten times. Then follows this prayer:

"O, glorious Queen of all the heavenly citizens, we beseech thee, accept this Rosary, which, as a crown of roses, we offer at thy feet; and grant, most gracious Lady, that, by thy intercession, our souls may be inflamed by so ardent a desire of seeing thee gloriously crowned, that it may never die in us until it shall be changed into the happy fruition of thy blessed sight. Amen."

Here the beatific vision is not the sight of Jesus, but of Mary on the throne.

With regard to "The Assumption" and "Coronation" of the virgin, there is no foundation for them whatever, either in Scripture or in history:* and yet these the Church of Rome, by the mouth of Bonaventura, requires to be believed, on pain of everlasting damnation. "Whosoever will be saved, before all things it is necessary that he hold firm the faith concerning the Virgin Mary, which except a man keep whole and undefiled, without doubt he shall perish everlastingly. Whom at length he took (assumpsit) into heaven, and she sitteth at the right hand of her Son."

In the Roman Catholic Breviary, which is the priest's Bible, so to speak, and which, under pain of anathemas, he must read

* See "The Virgin Mary Misrepresented by the Roman Church," by Bishop Patrick, in 3d volume of "Gibson's Preservative against Popery."

for an hour and a half every day, we find a rubric directing that the "Gloria" should be repeated at the end of every Psalm, except when otherwise noted. But on the Feast of the Assumption—a day set apart to celebrate the imaginary translation of Mary, body and soul, to be enthroned Queen of Heaven—the Church prescribes, as a substitute for the "Gloria Patri," an anthem to the virgin. Thus, for instance, at the conclusion of the 8th Psalm, when otherwise would be chanted, "O Lord, our Lord, how excellent is thy name in all the earth!" the anthem is:

"The holy Mother of God is exalted above the choir of angels in the heavenly realms. The gates of paradise are opened to us by thee, O Virgin, who gloriest this day triumphantly with angels." Rom. Brev. 4 vol. Norwich, 1830.

Next in authority to the Breviary, and other standards and formularies of the Church, are the writings of the canonized saints. Among these, St. Bonaventura stands preëminent. He was canonized two centuries after his death by Pope Sixtus IV., 14th April, 1482. This pope declared that he so wrote on divine subjects, that "the Holy Spirit seemed to have spoken in him." Pope Sixtus V., in 1585, ordered Bonaventura's works to be carefully amended, pronounced him to be an acknowledged doctor of the Church, and directed his authority to be cited and employed in all ecclesiastical discussions and studies. By this pontiff he is called the "Seraphic Doctor." Higher sanction could not be given to any human being than has been given to him and his writings. What he teaches, therefore, concerning the attributes and worship of Mary, must be taken as the teaching of the Church of Rome. The most remarkable of his works is the Psalter, that is, an edition of the Psalms, throughout which the name of Mary is substituted for the name of God. The following are extracts:

Psalm viii. 1: "O Lady, our Lady! how excellent is thy name in all the earth, who hast set thy glory above the heavens."

Psalm xxx.: "In thee, O Lady, have I trusted: let me not be confounded for ever. Into thy hands, O Lady, I commit my spirit, my whole life, and my last day."

Psalm xxxi.: "Blessed are they whose hearts love thee,

from the original illuminated card sold in the continental book-shops, the translation of which from the French runs thus:

"To Mary.—Our Mother, who art in heaven; hallowed be thy name; thy kingdom come; thy will be done in earth as in heaven. Give us this day grace and mercy: give us the pardon of our sins, as we hope for thy unbounded goodness; and suffer us not to sink under temptation, but deliver us from evil. Amen."*

In a lecture delivered before the Islington Protestant Institute, on the 15th January, 1850, the Rev. Hobart Seymour declared, from personal observation, his deep conviction that "Mary holds, in the religion of Italy, as lofty a place as Jesus Christ holds in the religion of England." He says:

"To Mary the prayers of the multitude are addressed; to Mary the offerings of money and treasure are made; to Mary the children are consecrated; to Mary is every heart in the hour of affliction turned; to Mary all look for safety and protection; to Mary is every blessing from heaven ascribed. And the religion of Italy ought to be called, not the religion of Christ, but the religion of Mary."

Mr. Seymour expressed this conviction to a priest at Rome. "But what was my surprise, when, so far from there being any feeling of offence or indignation, he frankly avowed it, stating that the religion of Italy might very justly be designated the religion of Mary, instead of the religion of Christ!"

In what an awful condition, viewed in the light of the word of God, in what a fearful spiritual condition must Rome be, where a priest is found to glory in the fact that Rome, instead of drawing near to Christ, is drawing nearer and nearer to Mary!

"Few things," says Mr. Seymour, "impressed me more than the manner in which the priesthood are effecting this change. They have elevated their legendary traditions to a

* This is but another form of the blasphemous doctrine taught in Scotland, anno 1551, "that we may call the saints *our fathers*, and say, '*Hallowed be your names*,' because God hath made their names holy; and that their kingdom may come, because the kingdom of heaven is theirs by possession; and so of the other petitions. Whereby it appeareth that they would have prayers made unto saints as unto God." (Willet's Synopsis, p. 436.)

level with the inspired Scriptures; and for every event in the life of Christ, they have invented an analogous event in the life of Mary; so that she is represented to the people as the equal and rival of Jesus Christ. If there be a picture representing an angel announcing to Mary the miraculous conception of Christ, there is another picture representing an angel announcing to Anna the miraculous conception of Mary by the power of the Holy Ghost. If there be a picture representing the holy family of Mary and Joseph, and the birth of Christ, there is also another representing the holy family of Joachim and Anna, and the birth of the Virgin Mary. If there be a picture representing the circumcision of the child Jesus in the Temple, there is another representing the presentation of the child Mary in the Temple. If there be a painting portraying the agonies of our Lord when nailed to the cross, there is another depicting the agonies of Mary with seven daggers in her breast. If one depicts our Lord in his death, with his disciples weeping around his body, another depicts Mary in her death, and her disciples sorrowing around her. If one picture represents the resurrection of our Lord from the tomb, another is to be seen showing the resurrection of Mary. If one describes the ascension of Christ to the glory of heaven, another is seen to rival it on the ascension of Mary to the same glory; and if one picture portrays the crowning of Jesus as the King of kings, there is another portraying the crowning of Mary as the Queen of heaven. Whatever is attributed to one is also attributed to the other. Mary is exalted as a rival to Jesus in the prayers, and worship, and love, and devotion of the people to such a degree, that sometimes they are represented as seated, and sceptred, and crowned alike as the King and Queen of heaven. So far have they gone in the idolatry and blasphemy, that not unfrequently they are represented a trinity, three figures on the same throne —the Father, the Son, and Mary between them. The Holy Ghost is only a little dove fluttering over the head of Mary! These pictures are the real books of the people: the Holy Scriptures are utterly unknown and unread, and we need no longer wonder that the religion of Rome has become the religion of Mary."

The Church of Rome teaches that divine worship, called *latria*, is due only to God and Christ. There is a small tract

circulated at Rome, entitled "A Prayer to be recited by whoever is desirous to acquire for himself the protection of the Most Holy Virgin, to obtain some grace, so that it may be expedient for eternal salvation, published in Rome, 1825, with the license of superiors." The service consists chiefly of four prayers: the first commences, "I adore you, Eternal Father, with all the celestial court," etc.; the second, "I adore you, Eternal Son," etc.; the third, "I adore you, most Holy Spirit, paraclete;" the fourth, "I adore you, Most Holy Virgin, Queen of the Heavens, Lady and Mistress of the Universe, as daughter of the Eternal Father, mother of his most beloved Son, and most gracious spouse of the Holy Spirit," etc.

Here surely is *latria*, or supreme worship: the Virgin is not merely venerated and invoked, but as to each person of the Trinity, so to Mary the suppliant says, "Io vi adoro," I adore you.—"*Percy's Romanism at Rome*, pp. 129, 130."

What can we say? Is it uncharitable, or is it according to the evidence of facts, when we find these things staring us in the face—when we know that the present pope has repeatedly invoked the Virgin Mary as the defender of the city of Rome—that the late pope, Gregory XVI., directed the people to lift up their hands to the Most Holy Virgin, "who alone hath destroyed all heresies, and is our great confidence, yea, the whole cause of our hope"—are we not justified in bringing against popes, cardinals, bishops, and people, the awful charge that they have "changed the truth of God into a lie, and worshipped and served the creature rather than the Creator, who is blessed for ever?"*

II. We proceed now to consider the worship addressed by Romanists to *angels*, and to *other saints* besides the Virgin.

Roman Catholics are taught that each Christian has a guard-

* The following is the language of Epiphanius, in the fourth century, in reference to the religious honor which had begun to be paid to the Virgin; and which, originating with some Arabian women, was called the "heresy of the women." "Who of the prophets ever allowed that a man should be worshipped, much less a woman? Though the Virgin be a chosen vessel, she is yet but a woman. The old error shall not reign among us to leave the living God, and to worship things that he has made. For if he will not suffer the angels to be adored, how much less the daughter of Joachim and Anna, who was born to them as other mortals are born, of a father and mother!" (Protest. vol. iv. p. 37.)

ian angel especially set over him, and that to him and other angels he may address his prayers as mediators with God. Arguments to support this opinion are attempted to be drawn from the Scripture. We have already refuted these; and we have seen that they cannot bear a moment's examination. To show that angels are really invoked, let us give one or two sentences from Dr. Challoner's "Garden of the Soul:"

"St. Michael, pray for us. St. Gabriel, pray for us. Al ye holy orders of blessed spirits, pray for us." Again, "O enflamed seraphim, burning with love: O ennobled cheru bim, shining with knowledge: O holy archangels, to the declaring things greater: O good angels, exercising constant care over men, attend to your ministry, directing our thoughts, words, and actions into the way of salvation and prosperity.—*Horæ sec. Us. Sar. fol.* 92.

Again, the saints are thus addressed:

"St. John the Baptist, St. James, all ye holy patriarchs and prophets, pray for us. St. Peter, St. Paul, and all ye holy apostles and evangelists, pray for us. St. Stephen, St. Lawrence, pray for us. All ye holy bishops and confessors, St. Sylvester, St. Gregory, pray for us," etc.

Now, all such prayers as these are a direct denial of the truth of God, that Christ is the one Mediator. They insult, in the most awful manner, the perfection of Christ's office: they necessarily represent him as stern and unrelenting until the entreaties of angels or saints have melted him into compassion; and they give a most unscriptural representation of that economy of grace, throughout the whole of which God is heard to say, "This is my beloved Son, in whom I am well pleased."

As a conclusive proof that the merits of the saints are made the ground of appeal, and that every blessing is directly sought from them with idolatrous homage, take the following facts:

"The Missal for the Laity" has been published by the Catholic Book Society, by Thomas Richardson & Son, Derby; and having prefixed to it the episcopal sanction of two bishops, one of them being "Nicholas, Bishop of Melipotamus," (now Cardinal Wiseman.)

One portion of this book is called "The Proper Service of Saints," from which we select the following prayers:

"O God, who by the teaching and miracles of the blessed Francis didst bring into thy Church the people of the Indies, mercifully grant that we may imitate his virtues, whose glorious merits we venerate."

"O God, who wast pleased to send the blessed St. Patrick, thy bishop and confessor, to preach thy glory unto the Gentiles, grant that, through *his merits and intercession*, we may, through thy grace, be enabled to keep thy commandments."

In proof of direct invocations addressed to saints, we quote from the old service books of the Church of Rome before the Reformation, when she swayed an unlimited and uncontrolled power over Europe, and claimed to be "the pillar and ground of truth." Here is a prayer to St. Claude: can it be addressed to any other than God, without idolatry?

"Prayer to St. Claude.—O thou comforter of the desolate, deliverer of the captive, *resurrection of the dead*, light of the blind, hearing of the deaf, speech of the dumb, keeper of the shipwrecked, healer of the impotent and languishing, refuge of medicine, way of the erring, and *the salvation of all who trust in thee!*"—*Horæ sec. Us. Rom.* 6 *die Junii. Paris*, 1670.

In a prayer to St. Francis these words occur: "Be thou unto us *the way of life*. Always kind to us, *display unto Christ thy wounds*."

This St. Francis is also addressed in this book as "having the stigmata [marks or wounds] of Jesus Christ imprinted on thee;" and (awful to relate!) the stigmata of St. Francis are represented as bearing the same relation to mankind as the sufferings of our blessed Lord. A plate is given in the Book of the Conformities of St. Francis, which represents the cross of Christ; but, instead of the two arms of the Son of God, one of the arms of St. Francis occupies the place of Christ's left arm, as though to instruct us that the salvation of men was equally divided between them. The following inscription exists on the great gate of the convent of the Franciscans at Rheims, (literally translated:)—"To the Man God and St. Francis, both the one and the other crucified." A representation of one arm of Christ and one of St. Francis nailed to the cross, is still published in the Breviaries for the use of the Franciscans. Pope Nicholas III. recognized this lying legend

and recommends the poverty and perfection of St. Francis. He declared of St. Francis "that he had no bag, and that he finds not in him those marks of infirmity that were in Jesus Christ. He had a bag and he fled; (when?) and in these two things Francis surmounts Jesus Christ!"*

III. Lastly, with regard to *images* and *relics:* there was a time, a blessed time, in the history of the Church of Christ, when images were utterly unknown, when only in Pagan temples were found representations of deities or gods, when all Christians regarded it as a good characteristic of true Christianity to "turn from dumb idols to serve the living God." But now, alas! how did "the gold become dim," how was "the fine gold changed!" Image-worship rose up in the fourth century. In spite of the resistance of faithful witnesses from age to age, such as the Iconoclasts, or image-breakers, it came to pass at length that Rome, in her full-grown apostasy, made the worship of images universal throughout her borders. The creed of Pope Pius IV. has these words: "I most firmly assert that the images of the Mother of God, the Virgin, and of other saints, are to be had and retained, and that due honor and veneration are to be addressed to them."

Romish doctors and casuists here resort to argument again. In the first place, they tell us that pictures of our Lord and of the saints are only used as incentives to devotion. But we reply, You have no authentic portrait of the Lord Jesus Christ; and, if you had, you have no authority for making a representation of him. Show us a place in the word of God where a command is given to make an image of Christ, of the apostles, or any of his saints. The true image of Christ is to be found in the Bible—this is the mirror. O that all would look into it!—that, "beholding as in a glass the glory of the Lord," they might be "changed into the same image from glory to glory, as by the Spirit of the Lord." They refer us again to Exod. xxv. 18, where a command is thus given to Moses: "Thou shalt make two cherubim of gold, of beaten work shalt thou make them, in the two ends of the mercy-seat. From this they argue that images were

* See the references and proofs in Tayler's "Popery: its Character and Crimes," pp. 201, 202.

sanctioned under the law, and that they are therefore lawful under the gospel. Were these cherubim images to be worshipped? No, they were emblems or types under a figurative economy. They were on the two ends of the mercy-seat, looking down upon it. That mercy-seat was the lid of the ark of the covenant: it was called the propitiatory: it was an emblem of the atonement of Christ. The true commentary on the spiritual typical meaning of the whole is found in the words of the Apostle Peter: "Which things," (the mysteries of redeeming love) "the angels desire to look into." (1 Pet. i. 12.) The images of Rome are put up on the walls of churches—in continental cities they are erected at the corners of the streets, and in the highways, and all this that the people may see them, and kneel before them. But where were these cherubim? why, in the Holy of Holies, in that secret place of the temple into which no one ever entered but the high-priest, and he only once a year! The people had never looked upon these cherubim, and therefore "honor and veneration" could not be addressed to them, as to images now.

Again, let it be remembered that image-worship is expressly forbidden in the word of God. "Take ye therefore good heed unto yourselves," says Moses, Deut. iv. 15, 16; "for ye saw no manner of similitude on the day that the Lord spake unto you in Horeb out of the midst of the fire: lest ye corrupt yourselves, and make you a graven image, the similitude of any figure, the likeness of male or female."

There is a Romish catechism, called "An Abridgment of Christian Doctrine, recommended by authority for the use of the Faithful in England: published by Burns and Lambert, Portman street, Portman square." On the front of it is a picture of the Virgin and Child, with an imprimatur by Nicholas, bishop of Melipotamus, (Cardinal Wiseman,) London, Easter, 1850. The second commandment in the word of God is as follows:—"Thou shalt not make unto thee any graven image, or any likeness of any thing that is in heaven above, or that is in the earth beneath, or that is in the water under the earth: thou shalt not bow down thyself to them, nor serve them; for I the Lord thy God am a jealous God, visiting the iniquity of the fathers upon the children unto the third and fourth generations of them that hate me, and show-

ing mercy unto thousands of them that love me and keep my commandments." (Exod. xx. 4, 5, 6.) But instead of this commandment, Dr. Wiseman has sanctioned the following in the catechism referred to :—

"What is *the second commandment?*"

"Thou shalt not take the name of the Lord thy God in vain."

But this is part of the third commandment: so that they have thus actually left the second commandment out of the catechism altogether, and, to make up the ten, they have divided the tenth into two. Is not this done because Rome knows that she is guilty of idolatry, and therefore tries to strangle the witness that would bear testimony against her?* O, have these men never read that awful text—"If any man shall take away from the words of the book of this prophecy, God shall take away his part out of the book of life, and out of the holy city, and from the things which are written in this book?" (Rev. xxii. 19.)

The following statements attest the awful prevalence of image-worship at Rome at this day :—

"In the church of the Augustinians, at Rome, there is an image of the Virgin Mary. It is one called a miraculous image: that is, it works miracles. Our Lord cleansed the leper, healed the sick, cured the blind, and raised the dead. Lest this should steal away the hearts of the people from Mary to Christ, they have got up similar miracles as wrought by Mary, and, accordingly, every year this image of Mary works miracles of the same kind. It is as large as life, very coarse and very ugly. It is dressed in silks and satins—the hands are covered with rings, the wrists with bracelets, the arms with armlets, the neck with half-a-dozen of necklaces—all being topaz, and amethyst, and rubies, and diamonds. Her stomacher is black velvet, loaded with diamonds, and on her head is a diadem of diamonds that would grace an empress. All

* The Rev. Dr. McCaul, in his tract, "Why does the Church of Rome hide the Second Commandment from the People?" has shown that of twenty-nine catechisms in use in Italy, France, Belgium, Austria, Bavaria, Silesia, Poland, Ireland, England, Spain, and Portugal, (all published under lawful authority,) there are twenty-seven in which the second commandment is totally omitted, and two in which it is mutilated and only a portion expressed.—London, 1850.

these were the offerings of her votaries. I reckoned no less than one hundred and sixty-seven rings, over and besides those on her fingers, arranged for display on her shrine. I have frequently visited this church; and as the high altar, where the priest says mass for the worship of Christ, is at one end, and as the image of Mary is at the other, so have I witnessed, at the time of mass, the extraordinary scene of hundreds of persons turning their backs upon Mary to worship Christ in the host, and at the same moment hundreds of others turning their backs upon Christ in the host to worship the Virgin in the image. I have seen the whole congregation divided thus between Christ and Mary at the elevation of the host, which is the most solemn moment of all their worship, when they suppose that, by the process of transubstantiation, the host has become the visible body of Christ among them. I have seen them, I say, at that moment turn their backs on the host, and prefer bowing to the image of the Virgin."—*Seymour's Lectures*, p. 13.

The same writer, in describing the nature of Romanism at Rome, describes the adoration paid to the *Bambino*, that is, "the Child," designed as the image of the child Jesus. "It is a little doll, some eighteen inches or two feet long. It is carried about the streets by the priests in a sort of state-coach, and it is taken to visit ladies in the hour of nature's sorrow, on the festival called 'Blessing the Bambino,' amidst a band of nearly ninety priests and monks, the clash of military music, blazing torches, and clouds of incense. When the chief priest raised the idol, five thousand souls prostrated themselves in worship before it. I had never beheld such an awful spectacle; and I feel that never, in the darkest days of the idolatry of heathen Rome, was there any thing comparable to the grossness of this modern idolatry of Christian Rome."—*Seymour's Lectures*, p. 14.

And now a few words as to *relics*. The decree of the Council of Trent is as follows:—

"Let them teach also that the *holy bodies* of the martyrs and others living with Christ, whose bodies were living members of Christ and temples of the Holy Ghost, and will by him be raised to eternal life, and glorified, *are to be venerated* by the faithful, since God bestows by them many benefits among men."—*Conc. Trid., Sess.* 25.

Here, again, we ask for Scripture authority for the worship of relics; and Rome, when driven to argue from Scripture, appeals to some passages. We are referred, for instance, to 2 Kings xxiii. 18, where we find that King Josiah honored the bones of a man of God who was buried at Bethel. Josiah had burned the bones of the irreligious priests upon the altar, (which altar, contrary to the Divine command, had been set up at Bethel,) and thereby had polluted the altar. But when Josiah came to the sepulchre of the holy prophet, did he gather up his bones, and carry them, as modern Romanists do, to a shrine or sacred place? Did he perform an act of veneration, and, by his example, teach his people to bow down before them? No; but, instead of burning them along with the bones of the wicked prophets upon the altar, he simply said, "Let them alone: let no man move his bones."

We are referred again to 2 Kings xiii. 21, where the bones of the prophet Elisha are said to have raised a dead man to life; but if God, in a single case, in the case of a prophet, did cause a dead man to rise because he touched Elisha's bones, how can this prove that dead men's bones now can raise a dead man to life? What has this to do with the establishing of the lying miracles ascribed by Romanists to relics now? Produce your case, we say. Take a dead man any hour: bring forth the holy bones from under the altars in your sacred places; and when we see that dead man, by a touch of those bones, spring up to life, we will then believe in your authorities—but not till then.

We are also referred to Acts xix. 11, 12: "And God wrought special miracles by the hand of Paul, so that from his body were brought unto the sick handkerchiefs or aprons, and the diseases departed from them, and the evil spirits went out of them." We ask, What has this to do with the question? If God was pleased to give miraculous virtue to handkerchiefs and aprons brought from Paul while living, what has this to do with the relics of saints who, although dead and buried, are invested with imaginary virtue to heal diseases? As long as the Church of Rome tells us that she has certain dead men's bones, and dead men's coats, and fragments of the spear, and other relics, which need only to be touched to produce the most marvellous effects; but never shows that, when touched, they do produce these effects, we

must look upon the whole thing as just as apocryphal as her constant assertion that she has infallibility, while it is a constant fact that that infallibility has never been discovered, or brought to any practical issue.

From Scripture we find that a different treatment was given to relics from that which Rome now pleads for. There was a relic preserved, namely, the serpent of brass which had been set up on a pole in the wilderness. In passing, we may remark, that the making of this serpent by Moses is employed as an argument for images; but let it be remembered, that the dying Israelites did not worship the image, but by God's command looked at it; and that thus it was a beautiful type of the Lord Jesus Christ. "As Moses lifted up the serpent in the wilderness, even so must the Son of man be lifted up: that whosoever believeth in him should not perish, but have eternal life." (John iii. 15.) This brazen serpent was preserved for a time; but by and by, when the idolatrous tendencies of the heart of man began to invest it with the veneration which Rome gives to relics now, what did the zealous Hezekiah do? Why, we read, 2 Kings xviii. 4, that "He brake in pieces the brazen serpent that Moses had made; for unto those days the children of Israel did burn incense to it." When idolatry spread over the land, one of the idols was this brazen serpent; but now Hezekiah brake it in pieces, "and he called it Nehushtan"—that is, a piece of brass. Now the Church of Rome pretends that she has among her sacred treasures the wood of the true cross; and it is said there are more pieces of the true cross on the continent than would load a ship of war. We are told by Thomas Aquinas,* that the cross is to be worshipped with *latria*, with supreme honor: the Missal authorized by Popes Clement and Urban orders the clergy *on bended knees to worship the cross:* the Breviary commands that the choir shall sing, "Hail, O Cross! our *only hope!* increase righteousness to the pious: *bestow pardon* on the guilty!"—and surely in all this there is the recognition and the practice of the grossest idolatry. Though Rome could produce the very cross on which the Saviour died, yet, because it had become a stumbling-block and a snare, we would say, "It is a piece of wood—let it be destroyed."

* Bossuet admits that St. Thomas thus teaches.—Œuvres i. 448.

We worship not the cross, but "Jesus Christ and him crucified"—"Christ, the power of God, and the wisdom of God."

At this hour, as we have seen, all the image-worship which has been sanctioned by Rome in past days is continued at Rome. In like manner relics are still adored. In the church of the Lateran you will find "the ark of the Lord which Moses made, and the identical table at which our Lord ate the last supper with his disciples. Upon the high altar are the heads of the apostles Peter and Paul; and though the heads be in Rome, there is a great piece of the skull of St. Peter at Bilboa, and that of Paul is in the possession of the Franciscans in the same city. Hundreds of relics are found among other churches: among which are pretended to be shown part of the manna in the wilderness—some of the blossoms of Aaron's rod—a finger and arm of St. Anna—a piece of the Virgin's veil—the head of St. Denis, which he carried two miles under his arm after it was cut off—the rope with which Judas hanged himself, etc. etc."—*Philosophic Library for June*, 1818, *and Catalogue*, 1753.

The following "relics" are referred to in the Hon. J. W. Percy's "*Romanism as it exists at Rome*," published in 1847. They are noticed by Mr. Percy, with many others, on the authority of lists or inscriptions seen in different churches, which he mentions:—

Some of the manna with which God fed the Hebrew people in the desert.

The stone where the Lord wrote the law given to Moses on Mount Sinai.

Part of the chain of St. John Baptist, forerunner of our Lord Jesus Christ.

A little piece of the stone where Christ was born.

A little piece of the stone where our Lord Jesus sat when he pardoned the sins of the Magdalen.

The great toe of the foot of St. Mary Magdalen.

Part of the napkin with which our Lord wiped the feet of his disciples.

One of the pieces of money with which it is believed the Jews paid the treachery of Judas.

One bottle of the most precious blood of our Lord Jesus Christ, and another full of the milk of the most blessed Virgin.

The finger of St. Thomas the apostle, with which he touched the most holy side of our Lord Jesus Christ after his resurrection.

Mr. Seymour says—

"I have handled the rod of Moses: I have looked on Aaron's rod that budded: I have seen the brazen serpent that Moses made: I have held in my hand the stone that killed Stephen: I have seen pieces of the true cross, and the transverse beam of the cross of the repentant thief. I have seen the nails that pierced the hands, and the spear that pierced the side of the Redeemer. I have seen and handled some thousands of the teeth, and pieces of the bones, and parings of nails, and locks of the hair of apostles, martyrs, and saints. I have seen the people bow and prostrate themselves before them with every outward act of devotion and adoration, *though I believe in my soul they are the grossest frauds and vilest impostures that ever disgraced or cursed the world.*"—Lecture, pp. 15, 16.

In conclusion, we affectionately address Roman Catholics, and ask them, Can that be the infallible Church which sanctions such idolatrous worship as has now been described? Be persuaded to go at once, without the intervention of either saint or angel, to him who alone can save. There is a great and only "Advocate with the Father, Jesus Christ the righteous:" his blood is sufficient to justify you, his Spirit to sanctify you; his heart is full of tenderness, his bowels melt with love. Commit your souls and your cause into his hands: he is waiting to plead for you. While you read this he is ready to bless you by turning away every one of you from your iniquities. Hark to that voice of power, that voice of love, within the veil: Christ prays in regard to those who believe in him, "Sanctify them through thy truth: thy word is truth." And O! when you come to die, instead of having the words "Jesu" and "Maria" together upon your lips, let it be enough for you to say, in the language of David, "INTO THINE HAND I COMMIT MY SPIRIT: THOU HAST REDEEMED ME, O LORD GOD OF TRUTH, Psalm xxxi. 5, and with the expiring Stephen to cry, "LORD JESUS, RECEIVE MY SPIRIT!" (Acts vii. 59.)

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IMMACULATE CONCEPTION OF MARY.

For several centuries the Church of Rome has celebrated what she calls "The Feast of the Conception of the Virgin Mary." The eighth day of December is set apart for this festival. And on the eighth day of December, 1854, Pope Pius IX. formally pronounced the immaculate conception of Mary an article of faith, which a man must believe on peril of damnation. We do not believe any such unscriptural, foolish, idolatrous, and blasphemous dogma; and we can afford to smile at the impotent and impudent imprecations of the pontiff, knowing that "the curse causeless will not come."

The most satisfactory *exposé* of this popish novelty which we have seen is from the pen of Prof. H. B. Smith, in the Methodist Quarterly Review: we extract the substance of it, for the benefit of such as may be interested in the subject.

During the seventeenth century, but not before, "Our Lady of the Immaculate Conception" was one of the favorite subjects of Christian art. Guido depicts the Virgin, crowned with twelve stars, standing on a crescent sustained by cherubs, with seraphim on either hand, floating between heaven and earth. Murillo, the greatest of Spanish artists, illustrated the devotion of Spain to the homage of Mary, by twenty-five pictures; the grandest of which is the "Great Conception of Seville," a city which became frantic with joy, when, in 1615–17, Paul V. sanctioned the office of the Immaculate Conception, and forbade other teaching. The idea of these pictures is taken from the woman in the twelfth chapter of the Apocalypse, "clothed with the sun, and the moon under her feet, and upon her head a crown of twelve stars:" this great "wonder in heaven," the symbol of the Church, is made to

be the mother of our Lord, instead of that "Jerusalem, which is the mother of us all."

In the catacombs, and the mosaics before the sixth century, the mother of Christ is always represented as standing in a subordinate position, usually veiled. In the course of the seventh century, higher honors cluster around her radiant form: she is imaged forth as the bride of the Bridegroom, the type of the Church; as queen of heaven, of the angels, and of virgins. Even in the west, before 600, she is depicted as sitting on a throne, the queen of heaven. In mediæval times, her coronation by Christ becomes predominant: her sceptre is a sceptre of mercy, while our Saviour is seen in contrast, under the likeness of a stern judge: the mother is full of all compassion, the Redeemer becomes lenient for her sake. She is also the mother of sorrows, the "mater dolorosa," bearing the sword in her bosom, and as such she appeals to the tenderest and deepest sympathies of our nature, and feels all the woes of those who flee to her for succor. As the mother of the Redeemer, she exercises over him the rights of her divine maternity: through her intercession the grace of the Lord distils as dew upon the faithful.

All the acts of her life have been the themes for the painter, the sculptor, and the poet. Apocryphal Gospels, none of which are older than the fourth century, supplying by inventions the silence of the New Testament, make Joachim and Anna to be her father and mother—tell us that our Saviour was born in her fifteenth year, and that she lived eleven years at Ephesus with John, dying at the age of fifty-nine. Another tradition relates that her tomb was opened three days after her burial, and that her body could not be found, but only a fragrant odor—that she was translated directly to heaven; and the festival of the assumption honors this miraculous and unwitnessed event. Though her death is assigned to A. D. 63, yet in no subsequent canonical work are these marvels recorded. But these fictitious biographies narrate all the details of her nativity, her presentation in the temple, and the scenes of her marriage, as well as the scriptural facts of the annunciation, of the nativity of our Lord, of her purification and the flight into Egypt: legend and fable carry her through the final scenes of earth, to her triumphal coronation in heaven. There is a perhaps unconscious, yet manifest attempt to make

out a complete parallel between the successive events in the history of the mother and the stadia in the life of our Lord: she is as a woman, what Christ was as a man. And all of these wonderful legends are received as genuine by the Roman Catholic Church: it vouches for their verity, and celebrates festivals as a perpetual memorial.

In the Papal Church the veneration of the Virgin is the central point of the whole system of creature-worship, with which that Church itself, as now constituted, stands or falls. The working of the "mystery of iniquity" in that corrupt communion is nowhere more apparent, and in no point more capable of historical elucidation. Its paganizing tendencies are here open to the day: its invocations to Mary are more bold, more rapturous, more tender, and more universal than to any other of the saints; and these religious observances have grown with each century of its history. Rome has here been consistent; and she has just placed the crown upon the completed system of idolatry by the dogmatic declaration, that the "blessed Virgin Mary was conceived without the infection of original sin," exempting her from the common heritage of the human race; thus, in yet another point, making her to be like our Lord, breaking down the last barrier to her full worship.

The first trace of the worship of the Virgin, which history records, is the enumeration by Epiphanius, among his eighty heresies, of the festive rites of the *Collyridianæ*, a company of women in Arabia, in the last part of the fourth century, who paid divine honors to Mary, partaking around a table, adorned with myrtle, of small cakes, (*collyris*,) in the same manner as Cybele, the *magna mater deûm*, had been worshipped in these regions and in Phrygia. The discussion of the heresy of Nestorius in the first half of the fifth century, condemned by the third general council at Ephesus, in 431, turned upon attributing to the Virgin the title of θεοτόκος, *Deipara*, afterward changed into the phrase, "*Mater Dei*," the "mother of God." It was not in honor of Mary, but to maintain the reality of the Incarnation, that this term was first used; but it gave a great impulse to her veneration. Effigies of the mother and Son become frequent, as sacred symbols, and supplant the cross. Christ begins to recede, and his mother to come into the front rank of popular vene-

ration: to Cyril of Alexandria, the chief opponent of Nestorius, is ascribed the introduction of the prayer, "Holy Mother of God, pray for us, poor sinners, now and in the hour of death." The angelic salutation, "Ave Maria," becomes a popular greeting. Her perpetual virginity and divine maternity are tests of orthodoxy. The first traces of festivals in her honor soon follow: the Festival of the Annunciation (March 25, the season of the opening spring) cannot be traced beyond the last part of the fourth or the beginning of the fifth century: her Purification (Feb. 2) follows in the sixth, favored by the Emperor Justinian, and Gelasius, Bishop of Rome: the Festival of the Assumption, on the 15th of August, already foreshadowed in the fable, follows in the course of the eighth and ninth centuries, though it has not been pronounced a dogma. It is a singular coincidence, that at this time of the year, Astræa, goddess of justice, and Ceres, mother of fruits, and the Egyptian Isis, had been worshipped with special rites by the heathen of old, and sometimes depicted as rising from the earth to the sky. At the end of the seventh century, in the east, Mary's nativity had already been generally celebrated on the 8th of September: it follows somewhat later in the west: the testimonies for an earlier observance are insecure. John of Damascus, in the eighth century, says, that "the centuries contended for the honor of her birth." These festivals, to which others of less importance were afterwards added, gave such splendor to her cultus, that Pope Sergius (c. 700) could boast of the superiority of the worship of the "bride of God" to that of Proserpine, "the bride of the god of the infernal regions;" and the Koran calls Jehovah, Christ, and Mary, "the three gods of the Christians." The first vestiges of "offices" for the public cultus are found among the Benedictines—from the eighth to the eleventh century, these are fully developed—the Cistercian order observed them daily, in seven canonical hours.* The Festival of the Visitation (July 2, 1381,) completes the sacred seven. The golden period of her worship is identical with the height of the

* See Frantz, s. 63. In some cloisters, five psalms were repeated every day, whose first letters formed the name Maria; viz.: "Magnificavit," Psa. cxxv. 3; "Ad Dom.," Psa. cxix. 1; "Retribue," Psa. cxviii. 17; "In," Psa. cxxv. 1; "Ad te," Psa. cxxii. 1.

Papal power in the middle ages, from the eleventh to the thirteenth centuries: the rosary of Mary was introduced in the eleventh century: the chivalry of the crusaders was inflamed with ardor by the belief in her presence; orders of knights vowed to defend her immaculateness with the sword:* poets sang her glories in the most exalted strains: art gave visible embodiment to all the legends of the past: the psalter itself was rewritten, so that all of its one hundred and fifty psalms should celebrate only the praises of "Mary, mother of God," "Queen of Heaven," source of mercy, prevalent in intercession, the joy, the hope, the confidence of the faithful.† To crown the whole, the very hut in which she lived was transported by angels from Galilee to Loretto.‡

Into this period, which marks the acme of her cultus, falls the beginning of the controversy as to Mary's immaculate conception, which has been continued for seven hundred years, and is now declared to be dogmatically decided by the Roman pontiff. That decision is no accident, no arbitrary matter: it was necessary to the completeness of the Papal system of saint-worship; and it shows most clearly what that

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* The Spanish order of St. Iago took the oath: "We swear to believe and defend, in public and private, that the Virgin Mary, our lady, was conceived without the stain of original sin." The Spanish order of Calatrava took a similar vow, with yet greater theological precision.

† This Psalter has been ascribed to Bonaventure, and is published in his works; but it is probably from another source, though nearly contemporary, in the thirteenth century. Its praise of Mary is idolatrous, and its parodies of the Psalms are most irreverent: "The heavens declare thy glory, O Mary;" "Hear us, O lady, in the day of trouble;" "Offer unto our lady, ye sons of God, offer unto our lady praise and reverence."

‡ The holy house of Loretto, the "casa santa," the cottage in which Mary is said to have lived, was borne by angels in 1290, after the Crusaders had lost their last possessions in the Holy Land, at first to Dalmatia, then to Recanati in Italy, and the next year to Loretto. By order of Sixtus V., it was enclosed in a grand cathedral, built by the architect Bramante. It is thirty-two feet long, thirteen high, and nineteen wide: it contains the very window through which Mary received the angelic visitation. The angels must have had grievous labor in carrying it through the air; but nothing is impossible to faith, as Archbishop Kenrick, of St. Louis, has shown in his work on the "Holy House," which is said to be too little known.

system really is and demands. Contrary as is the new decree to Scripture, to tradition, and to reason, involving as it does the claim to an infallibility which must be omniscient, it is still a decree demanded by the very necessities of the Papal system, exposing its true character, and prophesying its fate. If Mary be not free from all taint of original sin, she cannot be the object of such worship as the Papal Church sanctions and enjoins; and in the dogmatic declaration that she is thus exempt, Scripture, tradition, and reason are superseded by Papal infallibility.

Before proceeding to examine the decree itself, and the arguments in its favor, we will present a cursory history of this celebrated controversy. The festival of the "*immaculate*" conception was not observed until more than a thousand or eleven hundred years after the birth of Christ. Perrone thinks it may have come from the East, but adduces no evidence. In the controversy between Ratramn and Radbert, in the ninth century, upon the Lord's Supper, the question raised was as to the natural or supernatural birth of our Lord, but did not reach to the specific point of Mary's immaculate conception.* The first introduction of the festival is usually assigned by Roman Catholic writers to England, and to the influence of Anselm, Archbishop of Canterbury, about the year 1070; but this is wanting in historic certainty of evidence. The true point of time for the festival and subsequent controversy is the attempt of certain canons of Lyons, in France, to introduce a "Feast of the Immaculate Conception" in the year 1140. Bernard, Abbot of Clairvaux, the saint of the century, the opponent of Abelard, the great orthodox name of the times, resists this festival as a "novelty," with the pertinent inquiry, "How have you come to make the discovery that Mary was conceived without sin?" He was enthusiastic in his reverence for the Virgin, yet declares that "reason does

* Radbert is claimed on the side of the immaculate conception, by Perrone, p. 83, sq. But his chief controversy is upon the matter of Christ's birth, whether Mary at that time was free from sin. In his work on the "Birth and Perpetual Virginity of Mary," he says that "Mary was free from all original sin;" but when was she thus free? In her conception? That he does not assert. She was free when Christ was begotten. He says that "she was *sanctified* and purified by the Spirit."

not approve, nor ancient tradition commend," this novel rite and doctrine. He grants that she was "sanctified in the womb," as were Jeremiah, and John the Baptist, while asserting that "Christ alone was conceived without sin."* No distinguished theologian of the twelfth or thirteenth century defended the dogma. The festival of the "conception" was increasingly observed in England and in France, but it was not termed the "immaculate" conception. That the "sanctification," and not the "conception" of Mary was the original object of the festival of the 8th of December, is the probable opinion, supported by the authority of Aquinas and Bellarmine, and by the contemporary acts and statutes,† from the twelfth and thirteenth centuries. Thomas Aquinas, Peter Lombard, Durandus, Bonaventure, all the great names of these times, opposed the new and extreme opinion, as we shall hereafter see; but it was in the necessities of the system that it should prevail: it gained in popular applause what it lacked in theological authority. Duns Scotus, "the subtle doctor," was the first of the scholastics who defended the opinion; but even he expresses himself with great reserve: he also admits, that if the Virgin Mary had not had original sin, she would not have needed the grace of Christ. Duns Scotus, it is also reported, defended the dogma before the University of Paris, against two hundred Dominicans, and brought the University to the decree, that "none should be admitted to the scholastic degrees," who did not maintain this "pious opinion;" but Scotus died in 1308, and the first report of this disputation is from Franciscan authorities, nearly two centuries afterward,‡

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* Bernardi Epistola 174 ad Canonicos Lugdunenses: "Our Lord Jesus Christ alone was conceived of the Holy Ghost." Bulaeus, in his "History of the University of Paris," says that the canons of Lyons affirmed that they had a document from heaven, prescribing the observance. Bernard tells them that Rome has not sanctioned the observance.

† Cf. Gieseler, 2, 2, s. 475, note 16, containing extracts from the Council of Oxford, as late as 1222, and from French statutes of the thirteenth century.

‡ The Franciscan, Bernardinus de Bustis, about 1480, and Pelbartus Temestarius, about 1500. See Gieseler, u. s. "The later Franciscans," says Gieseler, "are surprised that the 'subtle doctor' says so little of the matter, but console themselves with the belief that his chief works on the subject have been lost."

and in the acts of the University there is no account of the matter. As late as 1380, the University speaks only of the "Festival of the Conception," and in 1387 it declares the immaculate conception to be "a probable opinion," in opposition to the views advocated by the Dominican, John De Montesonus, who maintained that belief in the immaculate conception was a sin against the faith. The above decree as to the "degrees" was not made until 1497.

From the time of Duns Scotus, the controversy assumed a more definite form, and it is made more spicy and inveterate by the hostilities of the rival orders of the Dominicans and Franciscans, the former supporting the opinion of Aquinas, the "angelic doctor," and the latter of Scotus, the "subtle doctor." New miracles, revelations, and proofs, as well as popular fanaticism, urge on to a further decision. The anti-Pope Clement VII., in the exile at Avignon, in 1389, follows the lead of the University of Paris, and expresses an opinion favorable to the doctrine, by condemning the views of the Dominican Montesonus. St. Bridget has revelations for the Dominicans, and St. Catharine of Sienna has different ones for the Franciscans. The Council of Basle, in 1439, controlled by French influence, declared that Mary "was never actually subject to original sin," but did not affirm it to be an article of positive faith. This decree was passed while the council was in conflict with the pope; consequently, it is not recognized as having authority.

A new stage in the history of the dogma is marked by the so-called "Constitutions" of Sixtus IV., himself a Franciscan. In the year 1477 he issued a bull, recommending the celebration of the "conception of the immaculate Virgin," not of the "immaculate conception" of the Virgin; and in 1483, in another bull, he condemns those who assert that the defenders of the immaculate conception are heretical, and also those who maintain that the advocates of the opposite opinion are guilty of the crime of heresy, or of mortal sin. Such is the substance of these famous "Constitutions," after which the Sorbonne becomes still more zealous against the Dominicans: in 1509, four of that order* were burned at Bern,

* The Dominicans at Bern set up an image of the "mother of God," which wept bloody tears: they received letters directly from heaven, and practiced abominable impositions, in advocacy of their views.

giving new confirmation to the "privilege of Mary." The Council of Trent did not venture upon a final decision, though urged to do so, but merely confirmed these Constitutions, declaring that "in its decree concerning original sin, it did not intend to include the blessed and immaculate Virgin Mary, mother of God." This left the whole question still open.

Pius V., in 1570, confirmed the Constitutions of Sixtus by condemning certain propositions of Bains, in his bull, "*Super Speculum:*" he says expressly, that the Council of Trent "gave each party permission to hold either side of the question," and forbids all popular controversy: he also first inserted into the Roman breviary and reformed missal an office for the "conception of the Virgin Mary," to be read on the 8th of December, changing the word "nativity" into "conception:" so late was this change made even in Rome itself. Pope Paul V., in 1616, and Gregory XV., in 1622, left the matter undecided and forbade dissension, though urged to a decision. Bellarmine, the greatest of the Papal controversialists, is of the same mind. Pope Alexander VII., in 1661, in the bull, "*Sollicitudo omnium,*" again forbids dispute: he also commends the piety of those who defend the privilege of Mary, and speaks of the "immaculate conception of the Virgin," in distinction from the "conception of the immaculate Virgin."* Clement XI., in 1708, reëstablished the festival, but he calls it the "conception of the immaculate Virgin." The "Christian Remembrancer" contends that this bull decided the controversy, and made the present action of the pope needless; but this bull relates to the festival, and terms the Virgin, and not her conception, "immaculate." Gregory XVI., in 1834, at the appeal of French bishops, in consequence of a movement begun by a remarkable coincidence again at Lyons, where the controversy in 1140 had its origin, ordered that the designation "immaculate" should be inserted in the preface to the mass of the conception; and in 1844, that Mary should be invoked in other litanies as "queen conceived without original sin."

Such has been the development of this dogma to the time of the present pontiff. For the last century and a half it had

* The "Letters Apostolic" of Pius IX. say that Alexander's words are "evidently decretive:" they certainly are almost identical with the form enforced by Pius IX.

excited comparatively little discussion. The Roman Catholics seemed content to leave it as an undecided point, a matter of indifference. The French clergy showed little zeal, and many of her theologians were opposed to it: even the ardor of Spain was relaxed. But the revival of the Papal claims in new vigor, the pressure of the ultramontane influence, superseding even in France the traditional Gallican liberties, the necessary and consequent excitement of popular superstition, have pressed the matter to what is esteemed an authoritative and final decision. The apparition of the Virgin to the herdsmen of La Salette, even now vehemently contested in France itself; the "miraculous medals" distributed by millions throughout Europe; the revived zeal of the "Sodalities" for the worship of the Virgin—have all, within the last twenty-five years, inflamed the popular ardor, and served to bring out most clearly the inherent and necessary tendencies of the Papal system. The Jesuits have lent their ubiquitous aid to this work, and it falls in with all the plans and aspirations of the ultramontane party, who seek for power through superstition, and gladly welcome a decree which fosters superstition and exalts the prerogative of infallibility in the mouth of the pope alone.

Pope Pius IX., during his whole pontificate, has shown himself the most devoted of the worshippers of Mary. In 1847, he confirmed the decree of Gregory XVI., in respect to the introduction of the term "immaculate" in the liturgy, especially in the preface of the mass for the "Conception," with additional privileges to the order of Preachers for their zeal. In his exile at Gaeta, in 1849, he addressed his famous "Encyclical, on the Mystery of the Immaculate Conception," of the date of February 2, to the patriarchs, primates, archbishops, and bishops of the whole Catholic Church, affirming the existence of "an ardent desire throughout the Catholic world that the Apostolic See should at length, by some solemn judgment, define that the most holy Mother of God, the most loving mother of us all, the Immaculate Virgin Mary, had been conceived without original sin." "These desires," he adds, "have been most acceptable and delightful to us, who, from our earliest years, have had nothing dearer, nothing more at heart, than to revere the most blessed Virgin Mary with an especial piety and homage, and the most intimate affections of our heart, and to do every thing which might seem likely

to procure her greater glory and praise, and to amplify her worship." From such a declaration he anticipates signal blessings to the Church, tossed to and fro, and fallen upon evil times. He says he has committed the investigation of the whole matter to a special congregation of cardinals and selected ecclesiastics, illustrious for piety and wisdom, and versed in divine things; and he invokes the prayers and counsel of all the bishops to whom the Encyclical is addressed. "You know full well, venerable brethren, that the *whole ground of our confidence* is placed in the most holy Virgin," since "God has vested the plenitude of all good in Mary, so that henceforth if there be in us any hope, if there be any grace, we know that it is from her that it redounds; . . . for such hath been the will of Him who would have us possess all through Mary."* A commission was appointed for the examination of the question, under the presidency of Cardinal Fornarini: Cardinal Lambruschini produced his Tract, and Perrone *De Immaculato B. V. Mariæ conceptu:* Passaglia has also written a large essay; and the results of these renewed investigations are issued by the Propaganda press, in two large quarto volumes. The special commission reported, in a full conclave of the Sacred College, 27th May, 1854. Answers had come from six hundred and two bishops, all of them favorable to the dogma, though fifty-two doubted the opportuneness, and four the possibility of a decision.† The "special congregation" demanded the definition with alacrity and zeal. A Consistory of consultation was proclaimed and held at Rome, November 4, 1854: it was not a general council, nor was any authority attributed to it. Fifty-four cardinals, forty-six archbishops, and about four hundred bishops, are reported to have been present at these deliberations: five hundred and seventy-six votes are said to have been cast for the dogma, and only four against it: among the latter were the Archbishop de Sibour, of Paris, on the ground that the pope had no power to decide such a question; and also the Bishop Olivier of Evreux, lately deceased, who sent in his vote by proxy. On the 8th of December, in St. Peter's, in the midst of the celebration of the "Conception," in the

* Cited from Gregory, de Expos. in libros Regum.

† These letters, with others from sovereigns, orders, and associations, are printed in nine volumes.

presence of more than two hundred ecclesiastical dignitaries, and in answer to a petition presented by the dean of the Sacred College of the Cardinals, the supreme pontiff, with a "tremulous" voice, read in Latin the following decree: "We declare, pronounce, and define, that the doctrine which holds that the blessed Virgin Mary, at the first instant of her conception, by a singular privilege and grace of the omnipotent God, in virtue of the merits of Jesus Christ, the Saviour of mankind, was preserved immaculate from all stain of original sin, has been *revealed by God*, and therefore should firmly and constantly be believed by the faithful."*

The cannon of the castle of St. Angelo, the joyful chime of all the bells of Rome, the enthusiastic plaudits of the assembled thousands, the magnificent illumination of St. Peter's church, and the splendor of the most gorgeous festive rites, gave response to the infallible decree. It was a grand pageant, befitting an idolatrous enthusiasm. The pope himself, with "trembling joy," crowned the image of the Virgin: medals of Australian gold were struck, and distributed in her honor. "Rome," say the beholders, "was intoxicated with joy." An infallible voice had spoken: a new article of faith was announced by "divine" authority: the people rejoice in hope that Mary will be yet more "propitious," that her "prevalent intercession will give peace and plenty, will stay the power of infidelity, put an end to insurrection, and crown Rome with higher honor and success." The controversy of seven hundred years is brought to a final decision: Rome is committed irrevocably to the worship of the "Virgin mother of God, conceived without original sin." "Roma locuta est," and doubt is now heresy. The work begun by the third general council at Ephesus, in 431, proclaiming Mary "the

* See the "New York Freeman's Journal and Catholic Register," February 17, 1855, which contains in full the "Letters Apostolic." Immediately following the above definition are the words of "infallible" warning: "Wherefore, if *any* shall dare—which God avert! —to *think* otherwise than as it has been defined by Us, they should know and understand that they are condemned by their own judgment, that they have suffered shipwreck of the faith, and have revolted from the unity of the Church; and besides, by their own act they subject themselves to the penalties justly established, if what they think they should *dare to signify by word, writing, or any other outward means.*" The claim of Papal infallibility has here reached its acme.

mother of God," is declared to be consummated by the papal decree of December 8, 1854, asserting the privilege of her immaculate conception, on the authority of Peter's chair.

What, now, are the grounds, what is the proof of this dogma of the immaculate conception, to which, as we have seen, the whole history and the very necessities of the Roman Catholic system have forced that corrupt communion to gravitate? Can it be proved by Scripture? Is it consonant even with tradition? Can theological or rational arguments of sufficient cogency be alleged in its favor? Or, is it merely the full development of an evil inherent in the whole system of that apostate Church, and supported as a dogma in the last analysis, only by the bare and irrational claim of papal infallibility?

The work of Cardinal Perrone is one of the most authoritative and complete exhibitions of the papal view, and is accompanied with the papal sanction. The author is now "general rector of the Roman College," and is styled "the prince of contemporary theologians." He was born in 1794, at Chieri, a village near Turin: at twenty-one years of age he joined the company of the Jesuits: he succeeded to the chair of Bellarmine, Suarez, and Vasquez, in the Roman College in 1823, where he has ever since taught, with the exception of a few years of absence. To great learning he adds no mean dialectical skill. He is honored as are few of the Italian theologians: he is a member of the Congregation charged with the examination of the provincial councils, and the revision of the books of the Oriental Churches: he is also an official "consultor" of the Congregations of the Propaganda, of Rites, and of Extraordinary Ecclesiastical Affairs; and he was a member of the special commission appointed to examine the dogma of the conception. His "Prælectiones Theologicæ," nine vols., Rome, 1835 sq., have been through twenty-five editions: portions of this work have been separately published: an abridgment of it, in four volumes, has had some twenty editions. Perrone is also the author of a "Synopsis of the History of Theology compared with Philosophy," Rome, 1845, and of a work on "Protestantism and the Rule of Faith," published in three vols., in 1853—a complete storehouse of all the arguments and all the calumnies against the Protestants. The "Two Præscriptions" of the Jansenist,

John Launoy, contained in the first volume of his collected works, were written to expose the groundlessness of the argument from tradition urged in favor of the dogma. They breathe the spirit and exhibit the learning of the old Gallican Church. Perrone honors them with especial polemics. They present an array, by one of the ablest and most learned of the French Church, of those authorities which the new decree tramples under foot. The summary of Launoy's argument is, that before 1300 the Church knew no other doctrine than that Mary was conceived in original sin: that Scotus's reasonings are futile: that the early Franciscans themselves rejected the dogma: that the same was the case with Loyola and the first Jesuits, and that seven popes have declared against the dogma. The remainder of the "Præscriptions," so called in imitation of Tertullian's work, is devoted to an examination of the attitude of the University of Paris in respect to the doctrine.

Perrone states carefully the point and aim of his whole argument in the question, which makes the title of his work, "Can the Immaculate Conception of the blessed Virgin be defined by a dogmatic decree?" That is, Is there sufficient ground or basis in Scripture, in tradition, and in theology, for declaring it to be an article of faith? Or, in yet other words, Has the doctrine of the Immaculate Conception always been of the faith of the Church?

He is also correct, and gives an accurate statement of the real question, in asserting that it is a question of *fact*—not of theory, not of possibility, not of necessity, but simply of fact. Has it been divinely revealed, as a fact, that Mary was exempt from all taint of original sin? The question is not at all of a probable opinion, nor of a speculative possibility, but about a fact, which only Omniscience could know, which only God could reveal.

What is now this alleged fact; or, in other words, What is the dogma of the Immaculate Conception? Before proof can be brought, or testimony weighed, the doctrine itself must be clearly stated. And upon this point there is no uncertainty. The decree of Pius IX., already recited, states the point with sufficient clearness. Were it not for some misapprehension, it would not be necessary to say that it has nothing to do with the conception of our Lord, whether he was himself without

sin, or Mary without sin when he was conceived in her womb. Nor is it, among the Romanists, a question as to whether Mary was actually sinless in all her life; for, whether with or without proof, this point is conceded by all Roman Catholic divines: it was as earnestly maintained by Bernard as by Scotus, by the Dominicans as by the Franciscans, as was also her perpetual virginity. Nor is it a question as to whether Mary was "sanctified" in the womb, for the disputants agree, whether with or without evidence, that she was thus sanctified, and in the womb of her mother: Catherine of Sienna, who prophesied for the Dominicans, says that this occurred "three hours after her conception." But if she was sanctified, then she needed to be sanctified; that is, she was in a sinful state, under the dominion of original sin, for a time, longer or shorter, as it is said were also Jeremiah and John the Baptist. The question is not whether she was "sanctificata," but whether she was "sancta"—not whether she was an immaculate virgin, but whether she was immaculate in her conception —whether her conception was immaculate. The question is, Was Mary ever in the least degree, or for even a passing moment, under the taint of original sin, or wholly and ever exempt, from the first instant of her conception, through a singular privilege? The dogma asserts that she was exempt, and asserts it as a *fact*. This is her "prerogative:" this is the "pia sententia."

The question which Perrone and the other advocates of the "pious sentiment" undertake to answer in the affirmative, is just this: Is there adequate evidence to establish the fact, as divinely revealed, that Mary, in the above sense, was conceived immaculate?

The three chief sources of argument to establish this alleged fact are Scripture, tradition, and the theological proofs, including the argument of congruity or fitness.

The Scriptural argument for the dogma is exceedingly slight, and is virtually abandoned by Perrone himself. He rejects as insufficient the mystical application of the personified Wisdom, and the types and figures which many of the fathers so freely apply to the Virgin. Even the angelic salutation, (Luke i. 28, sq.,) he concedes, derives all its weight not from itself, but from the interpretation of the fathers: "in itself considered, it gives only a conjecture." But why even

a conjecture? The greeting runs, Χαῖρε, κεχαριτωμένη: it implies grace: it says and implies nothing about her original state. But the passage claimed as having argumentative force, "the only one," says Perrone, is Genesis iii. 15: "And I will put enmity between thee and the woman, and between thy seed and her seed: it [she] shall bruise thy head, and thou shalt bruise his heel." The argumentation here is curious. The received Vulgate reading, not found, however, in all the copies, is "*ipsa*," *she;* while the Hebrew reads הוּא, he, or it: Jerome, too, reads "*ipse*:" Sixtus V. edition of the Septuagint reads *αυτὸς*. And then Perrone contends, that it is indifferent which reading is adopted, because, at any rate, Mary could not have had the power to conquer the serpent excepting through Christ. But how does this prove the Immaculate Conception—give to the dogma "a firm foundation?" Simply for the reason, that in these words a "special privilege is conferred upon Mary," and that special privilege could "only have been the immunity from original sin." But the privilege conferred is solely, even on the author's own ground, that she should be in some way a means of subduing Satan, and she was this as the mother of our Lord. And to assert, that in order to be the mother of Christ, she must be free from original sin, is purely to beg the whole question. The "Letters Apostolic" of Pius IX. upon the dogma, sanction infallibly the application of the clause "bruise thy head" to Mary, who, the pope says, "has crushed the serpent's head with her *immaculate foot*."

The Biblical argument against the immaculate conception is simple and cogent. Mary is nowhere made an exception to the common heritage of the race. The whole human family, Christ alone excepted, is declared to be involved in original sin, through the fall of Adam; and also, without exception, the whole race is declared to be in need of redemption through the merits of Christ. Since the Scriptures do not make an exception in the case of Mary, neither can we: to make such an exception, we need unequivocal inspired authority. And if we make it in the case of Mary, why not, as Bernard himself argued, by the same reason and necessity make it in respect to Mary's parents, grand-parents, and so on, up to Adam himself? If it is in any way necessary or needful, from the law of descent, or for the completeness of the Incarnation,

that our Saviour should be born of a mother free from the hereditary fault of the race, the same necessity, under the same law, must carry us as far back as the law itself reaches.

How does the cardinal meet the difficulty raised by these two doctrines? He does this in respect to the universal need of redemption, by asserting that there is a twofold mode of redemption, through the blood and merits of Christ: he concedes that Mary had need of the redemption; that, "considered in and by herself, she was subject to original sin," and that it was on the ground of Christ's merits that she was exempted; but he says that she was redeemed before original sin touched her at all, as when a debt is paid before a man is put into prison: all the rest of mankind have their debts paid only after actually being in bondage to sin. Whether this position does not really annul the dogma—and it is also the position of the infallible decree of Pius IX.—we shall examine by and by. But, in addition to this, Perrone also urges, in reply to the Scriptural argument, that "papal decrees, and the decision of Trent in the case, have annulled the application of the Scriptural passages to the matter in question," so that they can no longer be adduced. Popes, he says, have repeatedly called the dogma a "pious" opinion, and declared it to be not contrary to the faith; and the Council of Trent expressly declared, that "in the doctrine of original sin Mary was not excluded." This is certainly sufficiently audacious, and shows how infallibility deals with Scripture. If the pope should declare himself to be sinless, the argument would hold just as well; for it amounts to this, that papal infallibility may annul the application of a scriptural truth to cases which are embraced in that application. But other popes—seven, Launoy says and proves—have given a counter declaration: between two contrary infallibilities, who shall decide? And yet again, Perrone asserts, that these Scriptural declarations about original sin and the need of redemption do apply in some sense even to Mary; and he also asserts, that papal infallibility has decided that they are not to be thus applied. And who shall decide between these two positions; and who can hold them both?

For all who receive the Scriptures as the word of God, having ultimate authority, the evidence against the dogma is decisive. And the only conclusion to be drawn on this ground

of argument is, that in the decree of the Immaculate Conception we have that asserted as a *fact* which is plainly contrary to Scripture. An infallible pope here decides not with, nor yet without, but *against* Scripture teaching. For all, too, who admit the *equal* authority of Scripture and tradition, it would seem to be a plain inference, that the equality is destroyed so soon as a doctrine is declared to be of the faith, which is not only found in tradition alone, but also in a tradition which contradicts the Scriptures. Granting that the whole of tradition is for the dogma, by a unanimous consent, if it be admitted contrary to the Scriptures, the two authorities are no longer equal: the tradition is made superior. But, in fine, conceding even this, namely, that a unanimous tradition can supersede the Scriptures themselves, can the dogma of the Immaculate Conception be proved to be a part of the general tradition of the Roman Catholic Church? Does tradition, the second source of argument in its favor, support, substantiate, authorize this new decree?

Supposing tradition to be unanimous and complete in the matter, we do not see how it can prove the point which Perrone declares is to be proved; that is, the *fact* of the Immaculate Conception. Only Omniscience could be cognizant of such a recondite fact—only a special revelation could communicate that knowledge to others. Now, none of the fathers, and none of the schoolmen, and none of the popes, profess to have had a specific revelation upon the point of fact, that is, a revelation assuring them, on direct divine authority, that the Virgin Mary, at the instant of the union of the soul with the seed, was by grace kept free from all touch of original sin. Yet that is the fact which is to be proved, and proved on divine authority, on the authority of a specific revelation about this specific fact.

But, waiving this point, we come to the tradition itself. Is the dogma a part of the tradition of the Church, so that, if tradition be recognized as an ultimate source of appeal, we should be warranted in saying that the position is established? What is tradition, on the ground of the Roman Catholics themselves? Their standards declare it to be "equally with Scripture the word of God;" and, in distinction from Scripture, to contain those truths, "quæ ab ipsius Christi ore ab apostolis acceptæ, aut ab ipsis apostolis Spiritu Sancto dictante,

quasi per manus traditæ ad nos usque pervenerunt;" and they further speak of such truths as "tanquam vel ore tenus a Christo vel a Spiritu Sancto dictatæ et *continua successione* in Ecclesia Catholica conservatæ." These are the formal statements in the decrees of the Council of Trent, sess. iv., decree 1. The "Professio Fidei Tridentinæ" of Pius IV., made binding upon the whole "representative Church," by papal bulls, enforces the declaration, "Nec eam (Sacram Scripturam) umquam, nisi juxta *unanimum* consensum Patrum, accipiam et interpretabor." This is also in accordance with the decree on the "use of the Scriptures," adopted in the fourth session of the Council of Trent: "Ut nemo—contra *unanimum consensum* Patrum Scripturam Sacram interpretari audeat." In sess. xiii., c. 2, tradition is designated as the "universus ecclesiæ sensus." If any thing can be inferred from their authentic statements* it is, that that only is to be received as a true tradition, or can be solidly proved by tradition, which can be traced to Christ, or to the apostles, in a continual succession, and which has for it the "unanimous consent" of the fathers and teachers of the Church.

In applying this authentic interpretation of the idea of tradition to the dogma of the Immaculate Conception, it will be found to hold true that the weight of tradition is adverse to it, that the oldest and best tradition is against it, that the greatest doctors of the middle ages are also opposed, and that the authorities since the Reformation are hopelessly at variance.

Before the breaking out of the controversy between the canons of Lyons and Bernard in 1140, all the great teachers are silent or adverse. The question does not exist for them: they know nothing of this specific doctrine: they speak in respect to original sin and the need of redemption in such a way as to prove that the Immaculate Conception of Mary could not have been any part of their creed. Their praises of the Virgin are often immoderate: they defend her perpetual virginity: many of them believe that she was "sanctified" in the womb: most of them declare that she never was guilty of

* See Bulls of Pius IV., viz.: "Injunctum nobis," and "In sacrosanctu." 1564. Also Concil. Trid., sess. xxiii., cap. iii., on the "unanimous consent of the Fathers."

actual sin; but they do not know any thing about her exemption from all infection of original sin.

Augustin defends her only against the charge of actual sin:* "Excepta sancta Virgine Maria, de qua propter honorem Domini nullam prorsus, *cum de peccatis agitur*, haberi volo quæstionem." This passage is quoted in favor of the dogma, but it plainly refers only to actual transgression, and it is contained in a reply to the position of Pelagius, that there were saints who had not sinned. In his treatise on the Remission of Sins,† this greatest of the Latin fathers says explicitly that Christ alone was without sin: "Solus ergo ille etiam, homo factus, manens Deus, peccatum nullum habuit unquam:" nor does he intimate any exception. In his work De Genesi, ad. lit. c. 18, n. 32, he speaks of "the body of Christ as taken from the flesh of a woman, who was conceived of a mother with sinful flesh;" and he indicates a clear distinction between Mary's nature and Christ's nature in this respect. Augustin's followers make similar statements. Eusebius Emissenus, (supposed by some to be Hilary,) on the "Nativity" says, "From the bond of the old sin is not even the mother of the Redeemer free." Fulgentius writes, "The flesh of Mary, which was conceived in unrighteousness in a human way, was truly sinful flesh;" and he adds, "that this flesh is in itself truly sinful," referring to Paul's use of the term "flesh," to designate our common hereditary sinfulness. Others of the fathers make use of similar statements, irreconcilable with a belief in the Immaculate Conception.‡

It is, indeed, true, that the fathers do not often speak directly upon the point in question; but this is for the simple reason, conclusive against the claim of universality, that they did not know any thing about it. The doctrine is declared, A. D. 1140, by Bernard, to be a "novelty;" and he says that the festival is "the mother of presumption, the sister of superstition, and the daughter of levity." Others of the earlier fathers speak of Mary in such a way as is absolutely irrecon-

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* De Natura et Gratia, c. 36. † Book ii. c. 24, § 38.

‡ See Perrone, pp. 40, sq. The Dominican Bandellus, in his "De Singulari Puritate et Prærogativa Conceptionis Christi," 1470. has collected some four hundred testimonies against the dogma from the fathers: so the Cardinal Turrecamata, De Veritate Conceptionis 1550.

cilable with the idea that they believed in her immaculate conception. Hilary declares that she is exposed to the fire of judgment: "If that virgin which could compass God is to come into the severity of the judgment, who will dare desire to be judged of God?" Irenæus, Tertullian, Origen, Basil the Great, and Chrysostom, do not hesitate to speak of faults of Mary, of her being rebuked by Christ. "If Mary," says Origen, "did not feel offence at our Lord's sufferings, Jesus did not die for her sins:" Chrysostom ascribes to her "excessive ambition at the marriage festival at Cana:" Basil thinks that she, too, "wavered at the time of the crucifixion:" all of which statements are utterly inconsistent, not only with the dogma of the Immaculate Conception, but also with a belief in her perfect innocency.

Tertullian, *de Carne Christi*, § xvi., declares that "Christ, by putting on the flesh, made it his, and *made it sinless*:" Irenæus, "that Christ made human nature pure *by* taking it:" Athanasius, on the "Incarnation," teaches the same doctrine, that "Christ sanctified his own body," and that "he hath purified the body, which was in itself corruptible." Of course, the body he assumed was not in and of itself sinless. Gregory of Nazianzum, and John of Damascus, (730,) teach expressly that the Virgin was sanctified by the Holy Ghost. If Christ, by assuming human nature in Mary, "made it sinless," it was not so before his incarnation.

The innumerable passages from the fathers, in which they declare the universality of sin, and the universal need of redemption through Christ, without making any exception in favor of the Virgin, we need not cite, because their existence is unquestioned. They have full force in the argument, however, because there are no counter testimonies to be adduced.

The citations from the fathers, which Perrone brings in favor of his dogma, are all fairly interpreted on the supposition that they believed Mary to have been sanctified in the womb, or pure as a virgin, or not subject to actual sin. For example, when Ambrose says "that Mary is an incorrupt virgin, a virgin freed by grace from all stain of sin;" when Augustin speaks of her as "without sins;" and when Ephræm declares her to be "an immaculate and spotless virgin, incorrupt, and a virgin from all stain of sin most foreign;" and when Mary is compared with Eve, on which Perrone lays

much stress, as being the source of salvation as Eve was of death, all of these and similar statements are to be interpreted in some one of the above senses, and only confirm the position that the specific doctrine was not in the mind or thoughts of the early Church, and fail to render any proof, especially when taken in connection with the counter testimony.*

The early liturgies and offices of the Church are an additional source of evidence. They exalt Mary and her conception; but they do never call it an "immaculate" conception. It is only in the latest years that the term "immaculate" has been introduced into the western offices of the highest authority. The offices themselves, in honor of the Virgin, did not become current in the west till the eleventh century. In the office for her birth, in the ancient churches, it is read that "she was *sanctified* from the stain of sin"—in one of the German liturgies, "that she was born with a propensity to sin"—in the Roman Church itself, the office spoke of the "*sanctification* of the Virgin." This silence, and the late alteration of these offices, are conclusive as to the non-existence of the dogma.

In the year 791 (al. 796) a council was held at Friuli, (Concilium Forojuliense,) called by Paulinus, (Paulus,) patriarch of Aquileia, during the pontificate of Adrian I., to consider the Trinity and the Incarnation, in respect to the procession of the Holy Spirit, and "Adoptionism," that is, the opinion maintained by Archbishop Elipandus of Toledo, and others, that Christ in his human nature was the Son of God only by "adoption." A long and explicit Confession of Faith was published by this council, in the course of which it is said: "*Solus enim sine peccato natus est homo*, quoniam solus est incarnatus de Spiritu Sancto et immaculata Virgine

* As further specimens of Perrone's citations in evidence, he quotes from a work on the "Sufferings of St. Andrew," of unknown authorship, the expression that "the perfect man was born of a stainless virgin;" from Dionysius of Alexandria, that Mary "is the sole daughter of life," "the house of God;" from Hippolytus, that Christ sprung "from incorruptible wood;" from Origen, "the worthy, immaculate virgin," who "did not bring forth fruit in lust:" from Ephræm, "immaculate, unperverted, and most chaste of all;" and the like. These, with the above, are his strongest passages, and they show the hopelessness of the attempt to find the doctrine in the Christian fathers.

novus homo. Consubstantialis Deo Patri in sua, id est, divina; consubstantialis etiam matri, *sine sorde peccati*, in nostra, id est, humana natura."* If the belief in the immaculate *conception* of the virgin had been any part of the orthodoxy of the times, it would have been impossible for a council to have spoken in this way of Christ, as "*alone born without sin*;" and the "immaculateness" ascribed to the Virgin cannot possibly, in the connection, be interpreted of her conception, or even of her birth; for, if it could, then Christ could not be said to be the "only" one of men *born* without sin.

The testimony of the early bishops of Rome we omit for the present. The only conclusion to be derived from the argument of tradition, so far as the first eight or nine centuries of Christian history are concerned, is that the dogma is unknown. And on the ground of tradition this silence is conclusive. For tradition demands "universality" of belief: it demands that the doctrine be traced, "in continual succession," to Christ and the apostles. Its formula is, "Quod semper, quod ubique, quod ab omnibus creditum est." And on this ground, silence for eight hundred years is condemnation.†

How does the case, now, stand in the mediæval Church? The amount of the argument and the result of the testimony here are, that the doctrine was first invented in the twelfth century, that it was opposed by the greatest and best of the scholastics, and that it made its way, in spite of this opposition, through the force of popular superstition, and from the

* See Harduin, Acta Conciliorum, 1714, tom. iv., p. 856, C.

† Launoy's Second Præscription declares, (p. 11:) "If the Church should wish to explain and solve the matter of the conception of the Virgin in the way just mentioned, (that is, in accordance with the rules of Vincens of Lirens,) and to put the end of the discussion A.D. 1300, it would, without doubt, decree that the blessed Virgin, like the rest of mankind, was conceived in original sin." Melchior Canus, one of the most illustrious Roman Catholic divines of the eighteenth century, one of the most eminent members of the Council of Trent, sent by the University of Salamanca, of whom the Roman Catholic Church historian, Dr. Ritter, of Breslau, in his Church History, 4th edition, 1851, vol. ii. p. 276, says, that "of all the writers of his time he obtained the greatest renown," in his "Loci Theologici," published 1563 and often afterward, declares: "That all the holy fathers who have spoken of the point, have asserted with one voice that the blessed Virgin was conceived in original sin."

necessary working out of the inherent tendencies of a system of creature-worship. Some of the mediæval testimony we have already adduced: we add only the most important citations.

Anselm, (1070,) though cited for the Immaculate Conception, teaches in his "Cur Deus Homo," (ii. 16,) that Mary was *conceived* in sin; "Virgo tamen ipsa, unde assumptus est, est *in iniquitatibus concepta, et in peccatis concepit eam mater ejus, et cum originali peccato nata est,* quoniam et ipsa in Adam peccavit, in quo omnes peccaverunt." See also the close of this chapter, and the next (17).*

Bernard, in the very beginning of the controversy, (1140,) in the Epistle to the Canons of Lyons, says, in addition to what we have already cited: "If, then, she could neither be sanctified before her conception, since she did not then exist, nor in it, on account of the sin which was inherent in the act, it remains that she must have received sanctification while yet existing in her mother's womb, which, excluding sin, made her nativity holy, but not her conception also."

The "Four Books of Sentences" of Peter Lombard, "master of sentences," bishop of Paris, 1159 to 1164, were the theological text-book of the middle ages, upon which all the great scholastics made their comments and built their systems. He says of the flesh of Mary, which our Lord assumed, that it was "previously obnoxious to sin, like the other flesh of the Virgin, but by the operation of the Holy Spirit it was cleansed." "The Holy Spirit, coming into Mary, purified her from sin, and from all desire of sin."†

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* Also, "she was sanctified by the Holy Ghost," (De Conceptu Virginis, c. xviii.:) his words cited by Duns Scotus, that "nempe decens est, ut ea puritate, qua major sub Deo nequit intelligi, virgo illa niteret," refer in the connection only to her sanctification before the conception of Christ. See Köllner, Symbolik, 2, s. 301.

This passage is also adduced by Perrone: it is taken from the 18th chapter of Anselm's work on the "Conception." Perrone argues, that this must refer to her purity of conception; but this is simply an addition to the text, and contrary to the above citation. Anselm further, in his "Book on the Excellence of the Virgin," says: "We certainly hold that her heart had been so cleansed from all hereditary or actual sin, which, perhaps, was still present in her, that the Holy Spirit, in all his fullness, rested in her."

† Liber Sent., bk. iii., dist. iii

Alexander of Hales, the irrefragable doctor, also a Franciscan, taught in England and Paris, 1230–1245: his testimony is explicit: "It was necessary that the blessed Virgin in her generation should contract sin from her parents:" "she was sanctified in the womb."*

Bonaventure, the seraphic doctor, the glory of the Franciscans, who died in 1274, and was canonized in 1482, is exhaustless in the praise of Mary in his "Speculum" and "Corona." To him is attributed the "Psalter" of Mary, to which we have already referred, though probably without sufficient ground. He sanctions her veneration in the most rapturous terms. Yet on this question he is also decided, explicitly declaring "that the sanctification of the Virgin was *after* she had contracted original sin:" she was "sanctified in the womb." (Lib. iii., dist. iii. p. 1, qu. 2, 3.) Albertus Magnus, who taught in Cologne 1260 to 1280, made the same avowals.

Bonaventure was the pupil of Alexander of Hales, Albertus Magnus of Bonaventure, and next succeeds the greatest of all the scholastic theologians, Thomas Aquinas, "the angelic doctor," who died in 1274, was canonized in 1323, and in 1567 was declared by Pius V. to be "teacher of the Church." In his "Summa Theologiæ, p. iii., qu. 27, art. 1, it stands, "Mary was sanctified in the womb." Art. 2. "*Not before the infusion of the soul;* for if she had been, she would not have incurred the stain of original sin, and would not have needed the redemption of Christ." Art. 3. The complete deliverance from original sin was only given her when she conceived Christ: "ex prole redundaverit in matrem, totaliter fomite subtracto." About the festival of the Conception he says, "that the Roman Church does not observe it herself, yet it tolerates the custom of other churches."

Such is the testimony of the most eminent mediæval divines, to which we need not add names of less weight. Perrone feels the difficulty arising from this source so "anxiously," that he devotes a whole chapter to its elucidation. What he advances amounts to the following positions: that if these scholastic divines had reasoned correctly from what they conceded about the birth of the Virgin, they would have made

* Summa Theol., p. iii, qu. 10, memb. 2, art. 1, 4, cf. Gieseler.

her conception immaculate: also, that what they teach can all be best explained in harmony with the doctrine; or, if not so, that they taught what they did as "private teachers:" as also, that they were ignorant of antiquity; and again, that their views on original sin were such as allowed them to speak as they did: in fine, that they did not have any guidance from an infallible decision in what they uttered; and that while they were wrangling in the schools, the dogma was making its way among the people. All of which goes to show, that the mediæval *testimony* is against it: that, as far as the middle ages are concerned, only isolated opinions are for the doctrine, and the weight of authority is against it. And yet, in tradition, the decision can only be by *authority*.

The only distinct argumentative attempt which Perrone makes to parry the force of their authority and arguments, is the assertion that these doctors of the schools, when they speak of the conception of Mary, have reference to what he calls the first, or active conception, and not to the passive, or the infusion of the soul into the body. But this explanation is irrelevant, for two reasons: one is, that many of these doctors do not make this distinction, and, of course, they include both parts of the conception in their statement. They make the distinction between "conception" and "sanctification," and say that all that precedes sanctification belongs to the "conception," and is infected with original sin: this, of course, includes the "passive" conception. Another reason that invalidates this mode of explanation is, that some of these doctors do make the very distinction in question, and yet maintain that the whole conception, both active and passive, was in original sin. Thus, Alexander of Hales says, that "the Virgin after her nativity, *and after the infusion of the soul into the body*, was sanctified:" Bonaventure asserts, that "the infusion of grace may have been soon *after the infusion of the soul*;" and Aquinas declares expressly, "that the cleansing can only be from original sin, that the fault of original sin can only be in a rational creature, and, therefore, that *before the infusion of the rational soul*, the Virgin was not sanctified." In fact, this mode of meeting the difficulty can only be carried through by supposing that the mediæval divines believed that original sin could exist in the mere fleshly

material derived from parents, an opinion widely abhorrent to their well-known views.

The argument from tradition in favor of the new dogma, we think, then, may be classed with the argument from Scripture, so far as conclusiveness goes. It will not bear a single test necessary to a real tradition, even on Roman Catholic grounds: antiquity is silent: in the middle ages the great authorities are divided; and in modern times, as our historical sketch has shown, there have been perpetual contests and divisions. Twenty years ago hardly a single name of eminence among the Roman Catholics of Germany could be found in its favor. Spain, indeed, continued her devotions, but France was indifferent, until the Ultramontane party began to gain power, and to look about for the means of arousing popular feeling in behalf of the Papacy.*

The third source of proof and argument in respect to the dogma is the theological. This is considered by Perrone in three chapters, in different portions of his work. Against the doctrine four arguments are adduced: Original sin; Mary's liability to suffering and punishment, which implies sin; the universal need of redemption; and the mode of Mary's conception, namely, that she was born of sinful parents, in concupiscence: Christ alone, according to the unanimous opinion of the fathers, being conceived without lust. Perrone meets these arguments by saying, as to the first, that Mary would have had part in original sin, by descent, if God had not prevented this by the grace with which he endued her soul at the moment of its creation, when it was infused into the body; and, as this was Mary's "privilege," he claims that the argument does not lead to the conclusion that her parents must also have been sinless. Suffering, sorrow, and death, he

* In the light of this historical argument, what shall be said of such assertions as the following, contained in the "Letters Apostolic" of Pius IX., concerning the dogma? that "this doctrine of the Immaculate Conception . . . . *always existed* in the Church as received by our ancestors, and is stamped with the character of a divine revelation. For the Church of Christ, careful guardian and defender of the dogmas deposited with her, *changes nothing* in them, diminishes nothing, *adds* nothing," but only so treats them that they "may increase only in their own kind—that is, in the *same dogma, the same sense, and the same belief.*" The force of "dogmatic" assertion can surely no farther go.

replies, to the second, do not necessarily imply sin; and, besides, the Roman popes have already decided this point against Bains. In what concerns Mary's need of redemption, he grants that she was in a sense redeemed through Christ's merits, but before she actually came under the infection of sin: by her descent she was under the "obligation" to be sinful, and would have had a part in the common malady, had not, by divine prescience and purpose, her soul been purified through Christ's merits before hereditary sin could actually touch her soul: that is, Mary, in herself considered as one of the race, was liable to original sin, but was kept from it through a peculiar and special application of Christ's merits. This dual sort of original sin and of redemption we shall recur to again. In like way he meets the fourth objection to the dogma, by the position that she was indeed born of sinful flesh and needed redemption, unlike Christ, and had a part in such redemption in the peculiar manner aforesaid.

The theological proofs in favor of the dogma are given by Perrone in the fourteenth chapter of the first part of his work. They all rest on the idea of *congruity*, or fitness—"that God will choose the better way in all his acts." One of these arguments is from the dignity and office of the divine mother. God had from eternity predestined her to be the mother of our Lord, and must, of course, determine to endow her with all needed grace and graces, since she was to be his own habitation: he would not, then, have allowed her to be defiled, even for an instant, with original sin: this, and this alone, is fitting, congruous. Mary's respective relations to the Three Persons of the Trinity demand the same, from the congruity of the case: of one who was to be the first and most beloved of all created beings, the bride of the Spirit, the mother of God, to be united to the Son, to be the "mother of all living," we cannot conceive it to be possible that she would have been allowed to be infected by sin and guilt. These arguments, Perrone thinks, come near to being "a strict proof;" and he urges them with great plausibility against those who maintain, on the same ground of fitness alone, and without Scripture, that Mary was sanctified in the womb, is the queen of heaven, the mother of all that live, and who pay her devout worship. And it does lie in the very necessity of the case, that all such must logically go on to the dogma of

the Immaculate Conception. Mary cannot, in consistency, be worshipped and lauded as she is by all Papists, unless she be free from the defilement of our common nature. The worship of the Virgin leads to this result. In leading thereto, it tramples under foot all tradition, is hostile to Scripture, is irrational; but still it leads to this result. On Protestant grounds we say that this is the only consistent position for the worshipper of the Virgin. May it yet be the means of leading many to see the delusion and falsity of the whole system!

On Protestant grounds, on grounds of Scripture and reason, too, we add, that this argument from "congruity" is absolutely worthless. The point to be proved by any argument in the case is the *fact* that the Virgin Mary was conceived without sin: the argument from congruity cannot reach the fact; it can, at the utmost, prove the possibility. The fact is one which only Omniscience could know, which God alone can reveal; and to propound it as "a doctrine of faith" on any such ground of possible fitness, is an insult to the word of God. It exalts the unscriptural dogma of the Immaculate Conception at the expense of the Scriptural truths of original sin, and of the universal need of Christ's merits. It is just as easy to prove a good deal more by this "fitness," namely, that Mary could not have fitly been a member of a lost race, that she could not be fitly introduced into a sinful world in the way of natural descent, and the like.

There is one other position into which the new dogma forces the Roman pontiff, which puts the matter of Papal infallibility in a disagreeable dilemma and dualism. The decree of Pius IX. is in opposition to the express declarations of preceding pontiffs: pope is arrayed against pope: infallibility is discordant with infallibility. Not only has "a probable opinion become improbable," but Peter's chair is divided against itself; and how, then, can that kingdom stand? The Jansenist Launoy, in his Præscriptions, has collected the opinions adverse to or irreconcilable with the dogma, of seven of the successors of St. Peter, who never change. From Pope Leo, the greatest and most learned of the early bishops of Rome, he cites four passages in which Leo declares that Christ alone "was innocent in his birth," alone was "free from original sin," and that Christ received from his mother "her nature,

but not her fault;" and he asserts that Mary obtained "*her own purification through her conception of Christ.*" This is wholly adverse to the dogma. Innocent III., who called the Lateran Council in 1213, in a sermon on the "Assumption of Christ," comparing Eve and Mary, writes: "Illa fuit sine culpa producta, sed in culpa produxit: hæc autem fuit *in culpa producta*, sed sine culpa produxit." Gregory says, (590–604,) "John the Baptist was conceived in sin: Christ *alone* was conceived without sin." Innocent V., (1276,) in his "Commentary on the Master of Sentences:" "Non convenit tantæ Virgini ut *diu morata sit* in peccato;" and he adds "that she was sanctified quickly after the animation, (that is, of the body by the soul,) *although not in the very moment.*" This is directly against the dogma. John XXII. or Benedict XII., (c. 1340,) says that Mary "passed at first *from a state of original sin* to a state of grace." Clement VI., (1342–1352,) "I suppose, according to the common opinion as yet, that the blessed Virgin was in original sin" *modica morula*, "because, according to all, she was *sanctified* as soon as she could be *sanctified.*"

Thus the papacy, in committing itself to this new and idolatrous dogma, is in hostility to Scripture, to universal consent, and also to itself.

It explains the sense of Scripture by tradition; and it explains the sense of tradition by an infallible expositor; and that infallible expositor contradicts itself.

The new dogma makes the whole of the early Church to have been ignorant of a truth which is now declared to be necessary to the faith: it makes Leo, Innocent III., Innocent V., and Clement V., to have taught heresy: it puts the greatest scholastic divines under the ban; and, while doing this, it declares that what is now decreed has always been of the faith of the Church, and that it is a part of the revelation of God, given through Christ and the apostles, and handed down by constant succession and general consent.

The "Letters Apostolic," sent forth by Pius IX. to define the faith in this matter, are composed in a style which, to a correct taste, must appear turgid and overwrought. Repetitions abound: the vocabulary of epithets and symbols is profusely spent in exalting the praise of the Virgin. There is none of the simplicity of faith, nothing of such a mode of teaching

as would alone befit an authentic oracle. It is adulation, panegyric, in parts almost rhapsody. It adopts and rehearses the most exalted strains and ejaculations of ecstatic mystics. It is not argument, but encomium and assertion. It repeats most fully and confirms the Constitutions of Alexander VII., in his "Solicitudo Omnium Ecclesiarum," 3 Dec., 1661. Into the evidence from early tradition it enters only in the way of allusion and assumption. Upon some of its wonderful assertions we might comment, did our space permit; but we need only quote them to make manifest how utterly devoid of evidence they are. The ineffable God "followed her [Mary] with so great love before all creatures, that in *her alone* he pleased himself with a most benign complacency." "Which original innocence of the august Virgin," "comprehended in the deposit of divine revelation," the Catholic Church "has *never ceased* to lay down, to cherish, and to illustrate." Following the most unnatural allegories of the fathers, this decree makes the "ark of Noah," the "ladder of Jacob," the "burning bush," the "fenced garden," the "city of God," and the "temple of God," to be types, "preannunciations" of the dignity and spotless innocence of Mary. It says that she is "the spotless dove," "the holy Jerusalem," "the exalted throne of God," "the queen who came forth entirely perfect *from the mouth of the Most High*," "the crown of all miracles." In yet loftier strains she is described as "the reparatrix of her parents, the vivifier of posterity," "always conversant with God, and united with him in an eternal covenant:" she is "more beautiful than beauty, more gracious than grace, more holy than holiness, and *alone holy*:" "God alone excepted, she is superior to all, and by nature fairer, more beautiful and more holy than the cherubim and seraphim; she whom all the tongues of heaven and earth do not suffice to extol." She is the "most faithful helper of all who are in danger, and the most powerful mediatrix and conciliatrix with the only-begotten Son of the whole world," "the most illustrious glory and guardian of the holy Church," has "destroyed all heresies," "snatched from the greatest calamities of all kinds the faithful people and nations;" and it is she also who is to "effect by her most powerful patronage" the triumphs and dominion of the Church. "Standing at the right hand of the only-begotten Son, she intercedes most

powerfully and obtains what she asks, and cannot be frustrated." Are these the words of truth and soberness? Is this the gospel for this nineteenth century of strife and infidelity? Has Rome changed? Is superstition extinct? Is the Roman Church the Church of Christ, or of Mary?

While these and similar statements are abhorrent to Scripture, destitute of proper evidence, and indicative of the idolatrous veneration of a creature, yet it is the new dogma itself, in its proper dogmatic contents, which is worthy of the most especial consideration. Destitute of sufficient evidence, without basis in Scripture, and opposed to tradition, it also contains in itself contradictory and unreconciled elements, which evince its falsity and unreasonableness. It is thus not only opposed to the past, but self-destroyed.

And, in the first place, it contains contradictory elements in what it asserts about Mary's exemption from original sin, since it declares that this exemption was "in virtue of the merits of Jesus Christ, the Saviour of mankind." According to Scripture, Christ died for the human race, lost and subject to sin through the transgression of Adam. His merits as Redeemer cannot be applied, nor be supposed to be applied, to any who have not a part in the "*vitium originis*" of the human family. He died for sin, and for that alone: his redemption is from sin, and from that alone. If Mary was preserved through his merits, it must have been that she had in some way a part in the sin of the race.

In reply to this, it is said, and Perrone argues, that she was indeed redeemed through the blood of Christ, but in a peculiar way, in a "higher method," (p. 114, sq.) "A man may be liberated, either by the payment of the debt after he is imprisoned, or before:" in the latter case he is not actually put into prison: so was Mary redeemed through Christ. Such is the mode of explanation common to the defenders of the dogma, to avoid this fatal difficulty; but it rests on a mere metaphor, and does not reach the heart of the objection. In the case supposed, the man is really and personally under the debt, the obligation to pay, though he has not yet suffered the consequences of non-payment, that is the imprisonment. If he were not personally under this obligation, there would be no sense in saying that the debt could be paid for him. Just so must it be, by parity of rea-

soning, in the case of Mary. There is no propriety in asserting that she was personally delivered through Christ's merits from original sin, unless she be considered as personally under its power and obligation; and if she be so, then she has a part in the fault of the race. Nor is the difficulty avoided if they say, as Perrone sometimes does, that she was "exempted" before she was under its power; for she could not be personally exempted, unless it had a hold upon her personally; and by saying that she was exempted *through Christ's merits*, it is involved and implied that *she* was exempted; and through Christ's merits she could not be exempted from something in which she had no part; and Christ's merits exempt only from sin and its consequences.

Thus the dogma, in declaring that Mary had no original sin, and yet was redeemed by Christ, contains contradictory positions.

In the second place, the dogma is fatally defective in the view of original sin, on which it rests, and with which alone it is consistent. It contains the vital defect, the semi-Pelagianism of the Roman Catholic theology on this point, against which all the Protestant confessions have protested as unscriptural. The Roman Catholic doctrine puts the essence of original sin solely in defect, makes it negative; asserting that it is only the want of that righteousness in which Adam was created: this is in scholastic usage the "formal" part, or the very essence of original sin. Concupiscence is *not* of the nature of sin. This is the doctrine of original sin, which Perrone expressly lays down, in the opening of his treatise, (pp. 2, 3, sq.,) "that the essence of original sin is in the defect of grace or of original righteousness."* This is the only

* The Council of Trent, as is well known, is not explicit in its definition of original sin. Sess. v. 2, declares, that Adam's sin involved the forfeiture of original righteousness on the part of his descendants, and also that sin itself, "the death of the soul," was transmitted. Cat. Rom., 3, 10, 6, avows, that concupiscence was made inordinate in all by the fall. But this concupiscence is not held by that Church to be of the nature of sin; so Bellarmine, de amiss. gratiæ, says, the difference of man after the fall compared with his state "in puris naturalibus" is only as the difference of the "spoliatus a nudo;" and that the corruption of nature is produced only by the loss of supernatural endowments. To the same effect, Möhler in his "Symbolism." This doctrine is in opposition to Augustin, with whom

view of the matter with which the dogma of the Immaculate Conception can possibly be reconciled. If this view is false —if original sin, as Protestants hold, according to the Scriptures, be positive and not negative, and come by descent, then the conclusion is irresistible, that Mary, by descent, must have had a part therein. The dogma of her Immaculate Conception is possible only with a false view of the nature of the "sin of birth." Augustin could not have held it, nor could Aquinas. The dogma is conceived in a defective notion of original sin.

Yet again, even with this defective view of original sin, the dogma is involved in difficulties and internal conflicts, by what it asserts and implies as to the origin of the soul of Mary. The theory on which it rests is, that Mary's soul was directly created by God. It declares that the Virgin Mary, "at the first instant of her conception," was preserved immaculate. What is meant by "conception" here? It is the so-called "passive conception," or the infusion of the soul into the body, the union of the soul of Mary with the body, prepared beforehand in the "active conception." Whence, now, this soul? It was "*created*." The "Letters," in another passage, say that Mary was the "tabernacle *created* by God himself." Pius IX. also cites the formula of Alexander VII. as having "decretive" authority, and that formula declares, "that Mary's soul, at the first instant of *creation and of infusion* into the body," was preserved free from original sin. And this hypothesis of "creatianism" is also the only hypothesis consonant with the doctrine.

But now put these two positions together, namely, that original sin consists essentially in privation—that is, in the defect of original justice—and that Mary's soul was directly

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"concupiscence" is of the essence of original sin. (Contra Jul., lib. ii.; and Nupt. et Conc., ii. 8.) Anselm brought into vogue the formula, "Nuditas justitiæ debitæ," as giving the essence of original sin: against him is Peter Lombard. Aquinas attempts a reconciliation, by saying that the "defect of original justice is the *formal* cause," and that concupiscence is the "proper matter and substance" of original sin. (Summa. i. 2; qu. 82: art. iii. 1: "Et ita peccatum originale materialiter quidem est concupiscentia, formaliter vero est defectus originalis justitiæ.") Duns Scotus puts the essence in the "privation," and declares it cannot be in the "concupiscence." See Winer, Köllner, Möhler, in their "Symbolisms."

created by God, and we arrive at the following difficulties and dilemmas. The position is this: When Mary's soul was created and infused into her body, she was by grace preserved free from original sin. Would the original sin, from which she was kept, have come to her from her body, or from her soul? — for it must have come from one or the other. If you say that it would have come from the soul, that involves the consequence that God usually creates original sin in the soul, before it is united with the body, and, of course, before it is connected with Adam by descent. If you say, on the other hand, that original sin would have come to Mary from her "active conception," that is, from her prepared body, then it was already there, in germ and seed, before the infusion of the soul. God either creates the human soul with original sin, or the original sin is from the parents. If the former, we have original sin without any connection with Adam; if the latter, Mary must have been really possessed of it. But you say original sin consists in defect, privation, and that the dogma means that God created Mary's soul perfectly holy. But this raises another difficulty; for it is also asserted that he created her thus holy on the ground of Christ's merits, and that had it not been for Christ's merits she would have shared the sin of the race. This creation, now, must have been either through the race (the connection with Adam) or above the race, either mediate or immediate. If through the race, or mediate, then she must have had a part in its sinfulness; if above the race, or an immediate creation, then there is no theological or rational ground for saying that, as far as her creation was concerned, she was liable to sin, or could be saved from it through Christ's merits.

Nor can any relief be found by conjoining the two points, and asserting that the exemption from original sin concerns the time or point of *union* of the soul with the body, the conjunction of the active with the passive conception. For the still unanswered question here is, and must be this: In the union of the soul with the body, from which of the two, soul or body, would the original sin have come, if grace had not prevented?—for it must have come from one or the other. If you say, from the soul, then you would have original sin without any connection with Adam; if you say, from the body, then original sin must already have been there; if you say,

from both together, this simply dodges the question, or else resolves original sin into some act consequent upon the union, that is, into actual transgression.

Nor is the matter helped by saying that original sin is essentially negative, privative; for the privation has respect to either the soul or the body, or to both conjoined, and the same dilemmas result. The "Letters Apostolic," in other passages, speak of the dogma in this wise: that the "Blessed Virgin was free from all contagion of *body*, soul, and mind;" that she had "community with men only in their nature, but not in their fault;" and that "the flesh of the Virgin taken from Adam did not admit the stain of Adam, and on this account that the most Blessed Virgin was the tabernacle created by God himself, formed by the Holy Spirit." These expressions imply that the fault in the case could have been a fault of "nature;" that the contagion might have been of the "body;" that the "stain from Adam" would, under other circumstances, have come to her through the "flesh." But in her "active conception," before the infusion of the soul and of grace, the "nature," the "body," the "flesh," were already extant, ere the "passive conception" took place: were they with or without the fault? If with the fault, then you have original sin; if without, then it would follow that the flesh, the body, the nature, *before* the passive conception, had been already delivered from the bondage of corruption. In short, if original sin come from the race, from the "active conception," then Mary must have had it; if it come from the "passive conception," then God is its direct author in every individual case.

This dogma of the Immaculate Conception, then, contains contradictory elements: it rests on a false view of original sin. Even with that false view it cannot well be reconciled: it assumes the theory that souls are directly created, and here again it involves itself in inextricable difficulties in relation to original sin. It is opposed to Scripture, to tradition, and it is self-opposed. Yet it comes to us with the sanction and decree of an "infallible" authority, who says, "Let no man interfere with this our declaration, pronunciation, and definition, or oppose and contradict it with presumptuous rashness. If any should presume to assail it, let him know that he will

incur the indignation of the Omnipotent God, and of his blessed apostles, Peter and Paul."

Our review of this celebrated controversy and its results furnishes an instructive exemplification of the mode in which Rome develops doctrines. Nothing is clearer in the way of historical testimony than that this dogma is a novelty in the Christian Church; and nothing too, is more manifest, than that it has been developed into its present form by an inward necessity of the Roman system. Opposed to Scripture, to antiquity, and to great scriptural truths, it has still followed a law of development. It is the slow and sure eating of the poison which Rome received from a pagan antiquity, in the veneration, the cultus, the worship of that which is not God. This superstition infects the whole system of the Papacy: it belongs to its essence: it must work itself out to its legitimate results. In doing this it sets at naught the word of God, misinterprets ancient and authentic testimonies, is in conflict with the great truths of original sin and of the universal need of redemption; yet it must still go on in its baleful development. The might of superstition is greater in the Church of the Papacy than the power of truth, than the divine oracles, than the consent of ancient times. And this is the real secret of the growth and present position of this dogma. The voice of superstition, the paganism of Romanism, demand the enthronement of a creature.

The decreed dogma lends the authentic sanction of Rome to that cultus of the Virgin, which has been growing for many centuries, and which, in the "Glories of Mary," had reached its popular culmination. There it is asserted, "that it is morally impossible for those who neglect the devotion to the blessed Virgin to be saved:" "he who is not protected by Mary cannot be saved." Suarez teaches, that "it is the sentiment of the Church that the intercession of Mary is not only useful, but necessary," and "that Christ is never found except through Mary." Liguori also adds that "Mary is a mediatrix of grace," and that "we receive through Mary's intercession all the graces we ask"—that "God *will not* grant his graces without her intercession." "The throne of grace is Mary." "We must go to a sacrament," says M. Olier, in a Catechism approved by Roman bishops, "which is solely of

mercy, and wherein Jesus Christ exercises no judgment. This sacrament is the most blessed Virgin. It is through her that we have access to Jesus Christ in full confidence." "There is and can be no truer test of one's active, living faith in our holy religion, in the redemption and salvation of sinners through the cross, than a firm attachment to the worship of Mary."* "Mary is the channel through which our Lord dispenses his graces, and he dispenses none save through her intercession." And the pope, in his Encyclical of February 2, 1849, says, that God "*would have us possess all through Mary.*"

In this arrogant decree of the supreme pontiff, we read the meaning of the ultramontane claim of infallibility as centring in the see of Peter. It is the triumph of the Papal over the Episcopal system: it involves the position that the pope alone is the final arbiter of doctrine, that in him is the seat of infallibility. Whether this decree will be recognized as having final authority, or whether there is any vestige of the old Gallican liberties left in France, or of Episcopal independence in Germany—whether the Dominicans will bow their heads in subjection, remains to be seen. The pretension to sole and supreme infallibility cannot be more decidedly advanced than in the words of the "Letters," in the most formal part, when announcing the dogma itself: "We resolved that we should no longer delay to sanction and define by our supreme authority," etc. It involves the pretension to infallibility in matters of fact as well as of doctrine, for this dogma is about a fact. In this omniscient prerogative thus claimed, is yet another instance of the necessary development of the papal system. To this it must come. The final decision about all spiritual truth must be claimed for and by the successor of Peter. What Scripture means, what tradition is, he is to decide, and he alone in the last resort. What though Scripture be annulled! what though tradition be defied and reversed! it is still an infallible utterance. Though pope speak against pope, the Papacy is infallible. The last pope only needs to say that the others agreed with him, and it is infal-

* Brownson's Review, January, 1853. Our own land, by the request of the Sixth Provincial Council of Baltimore, in 1846, has been put, by a formal decree of the General Congregation of the Propaganda, (1847,) under the protection of Mary "immaculate concepta."

libly true, and no private judgment may "think" otherwise. Never has a pope in such an authoritative way, without appeal to him, by his own motion, so distinctly interfered in respect to a religious truth, more boldly proclaimed himself the final arbiter. Divine Providence has permitted and decreed that the inherent tendencies of the Papal system, in respect to both the worship of the creature and the claim of infallibility, should work themselves out to their utmost verge and culmination together, that it might be most apparent what the papal system really is.

Infallibility, in this dogma and decree, sets its seal to idolatry. In the person of the pope the two are married. Infallibility stamps a Pagan lie as Christian truth, and thus disproves itself. Is not the decree idolatrous? Read its own words: "The mother of God approaches as nearly to God as created nature can do, and is more exalted than all human and angelic encomiums:" she is "the first and the peculiar work of God:" she is "*alone with her Son* partaker of perpetual benediction:" she "has brought salvation to the world:" she is the "*most illustrious* glory and ornament, and most firm guardian of the Holy Church:" to her it is ascribed that "heresies are destroyed," "all calamities averted," and even that "the sinner may obtain pardon;" and the consummation of this adoration is found in the exhortation: "Let all the children of the Catholic Church, with a more ardent zeal of *piety, religion, and love*, proceed to *worship, invoke, and pray to* the most blessed Virgin Mary, mother of God, conceived without original sin." If this be not idolatry, there cannot be any idolatry. If this be idolatry, then the infallible Papal Church has ceased to be the Church of Christ, and has become the Church of Mary.

And the juncture at which this decree is uttered is also providential. Never were the claims of the Papacy more fully scrutinized, and never has its fatuity been more manifest. It is the dogmatism of an infatuated pride. The nations are in arms: they are hungering for the bread of life. They need Christ, and Rome gives them Mary. They need an almighty helper, and the Papacy gives them a deified woman. The heart of the conflict of Europe, deeper than all its politics, deeper than all its social needs, is in the question between Romanism and Protestantism—between the Church of Christ

and the Church of the Papacy; between reason and faith, on the one side, and superstition against reason and Scripture on the other. At such a juncture, the very crisis of its fate, Rome speaks to the listening nations: she sends forth her thousand missives: she calls her archbishops and bishops from afar: in "Letters Apostolic," which once would have inspired, as no other word of mortal man, both faith and fear, she addresses, in the name of God, the nations of the whole earth, which she claims as her rightful heritage, and all the "consolation," all the "hope," all the "succor" which she can offer is to command them to address their prayers unto, and to put their confidence in, the Virgin Mary, conceived without the stain of original sin! "For," says Pius IX., "nothing is to be feared and nothing is to be despaired of under her guidance, under her auspices, under her favor, under her protection!"

Such a decree at such a juncture proves that the day of Rome is past and her doom at hand.

As ever of old, the true Church of Christ, his only bride, which makes not flesh its arm, is to bind closer to her heart the name of him, the only Saviour, whose is the only name given under heaven among men whereby we must be saved. Against the power of infidelity and of superstition, both arrayed in hostility to Christ, his name is the sign and pledge of final victory.

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THE WORSHIP OF MARY.

Who is my mother, and who are my brethren?—For whosoever shall do the will of my Father which is in heaven, he is my brother, and sister, and mother.—Matt. xii. 48, 50.

A certain woman from the crowd lifting up her voice said to him, Blessed is the womb that bore thee, and the paps that gave thee suck. But he said: Yea, rather, blessed are they who hear the word of God and keep it.—Luke xi. 27, 28.

If any man sin, we have an advocate with the Father, JESUS CHRIST the just; and he is the propitiation for our sins.—1 John ii. 1, 2.

And whatsoever you shall ask the Father in my name, that will I do, that the Father may be glorified in the Son.—John xiv. 13.

Let us go therefore with confidence to the throne of grace, that we may obtain mercy, and find seasonable aid.—Heb. iv. 16.

Rheims' Roman Catholic Version of the New Testament.

READER, do you feel that you are a sinner? "All have sinned," Rom. iii. 23; and "the wages of sin is death," Rom. vi. 23. Do you then dread the danger—everlasting ruin? If you do, bear in mind, there is only one way of escape—a living faith in the Lord Jesus. "Neither is there salvation in any other," Acts iv. 12. It is a sure and safe way; for his blood "cleanseth from all sin," 1 John i. 7. And the apostle Paul says, "There is now no condemnation to them which are in Christ Jesus," Rom. viii. 1. But Satan will do all he can to keep you from feeling that you are a sinner. He will strive to hide your real danger from you. He will not let you come to Christ if he can hinder you. He blinds the minds of unbelievers, 2 Cor. iv. 4. The object of this paper is to lead you to forsake sin, and to love and serve the Lord Jesus, who deserves your love, and claims your service. It invites you to consider the freeness and fullness of his salvation—with nothing to clog its freeness, or to limit its fullness. Oh! is it not a glorious truth, and

worthy of your deepest attention, to know that, however ignorant, poor, or despised, however destitute, afflicted or forsaken you may be, you can ask of God, for Christ's sake, to give you his Holy Spirit? And if the Holy Spirit induces you to trust in the Lord Jesus, and in him only, you shall receive the pardon of all your sins, grace to enable you to conquer Satan, and you shall at last obtain a crown of glory.

But remember, nothing you can do or suffer can *merit* forgiveness. Mercy to man is the just reward of merit in Christ, "who his own self bare our sins in his own body on the tree," 1 Peter ii. 24. "For by grace are ye saved through faith; and that not of yourselves: it is the gift of God: not of works, lest any man should boast," Eph. ii. 8, 9.

And here we must find fault, great fault, with the Church of Rome, because she keeps her members from coming to Jesus. Would to God there were no reason for making such a heavy charge! It gives deep sorrow to the humble follower of the Lamb, to see those who profess and call themselves Christians erring and straying from the holy commandment which has been given to guide us in the right way. The charge is a grave one. But let the Roman Catholic reader consider what his Church teaches him to rely upon—prayers and pardons, penances and pilgrimages—upon his own works and the works of mortals like himself—upon masses, scapulars, gospels, and relics—upon saints and angels; and, above all, *upon the intercession of the blessed Virgin.* We shall take up this last ground of dependence, and examine it You know it is a chief one. Your Church sends you to her under all circumstances. IN THE BREVIARY, her priests are taught to pray thus:—

"We fly to thy protection, O holy mother of God. Despise not our entreaties in our necessities, but always free us from all dangers, O glorious and blessed Virgin."

Again:—

"O Mary, mother of grace, sweet parent of mercy! protect us from our enemy, and receive us in the hour of death."

Such was not the dependence of the holy martyr, Stephen,

who, in his dying moments, exclaimed, not O Mary, receive me, but, "Lord Jesus, receive my spirit!" Acts vii. 59.

CATHOLIC PIETY, p. 195.—"Thou knowest, O most sacred Virgin, that I have been taught from my infancy to look up to thee as my mother, my patroness, and *most powerful advocate;* and thou hast vouchsafed from on high to look down upon me as one of thy children."

HEBDOMAS MARIANA, p. 4.—"Holy Mary, queen of clemency, I flee under thy protection and shield of defence. Under the covering of thy wings and maternal guardianship, I desire to live and die."

GLORIES OF MARY, p. 70.—"But if my Saviour *drive me off* because of my sins, I shall go and cast myself at the feet of his mother, . . . and her pity will soften the *anger of her Son.* Regard us, then, O Mary, most merciful, for we your servants place *all hope in you.*" P. 125.—"You, O holy Virgin, can effect by your prayers all that God can operate by his power." P. 166.—"We read in the chronicles of St. Francis, that brother Leo once saw in a vision two ladders, one red, at the summit of which was Jesus Christ; the other white, at the top of which presided the blessed mother. He observed that many who endeavored to ascend the first ladder, after mounting a few steps fell down, and trying again were equally unsuccessful, so that they never attained the summit. But a voice having told them to make a trial of the white ladder, they soon gained the top, the blessed Virgin having held forth her hand to help them."

NOVENAS, p. 64.—"Thou art the dispenser of all the graces God confers upon us, miserable creatures."

Page 45.—"Refuge of sinners, asylum always open to the most desponding, you are the safeguard against the stroke of Divine justice."

MONTHS OF MARY, p. 9.—"You are the *only advocate* of sinners, says St. Ephrem."

SACRED HEART OF MARY, p. 381.—"My father, think you that Mary will again hear my vows, and *avert the vengeance* of her Son?"

POPE GREGORY XVI. says, "Let us raise our eyes to the blessed Virgin Mary, who alone destroys heresies, who is our greatest hope, yea, the *entire ground* of our hope," "Imo tota ratio est spei nostræ."

Surely it is plain from the above extracts, that you ascribe to Mary the power of knowing the hearts, and of hearing the prayers of all who address her. It is God alone who is always and everywhere present, and knows all we do, and hears all we say; and to ascribe these to a creature, as Mary assuredly was, is nothing less than blasphemy. Of Almighty

God alone can it be said, "Thou only knowest the hearts of the children of men," 2 Chron. vi. 20.

But supposing Mary could hear your prayers, we would ask you, do you think that she is more willing to hear, or more merciful to help you, than the compassionate Jesus? You will say, I am not fit to come directly to Christ, I am too great a sinner. But does he not invite all sinners to come to him? Did he ever cast the returning sinner from him? Never, for he says, "I came not to call the righteous, but sinners to repentance." Did he not pardon the penitent woman? and did he not say to the thief on the cross, "To-day shalt thou be with me in paradise?" Why then should you fear to go at once to him? Is he not man to sympathize with, as well as God to save you? "For we have not an High-Priest which cannot be touched with the feeling of our infirmities; but was in all points tempted like as we are, yet without sin. Let us therefore *come boldly* unto the throne of grace, that we may obtain mercy, and find grace to help in time of need," Heb. iv. 15, 16. Does not the Church of Rome, then, in teaching her members to pray to and to ask the prayers of the Virgin Mary, as much as say that the Lord Jesus does not feel for them: that unless they get some one to plead with him, he will not hear them, nor be their intercessor? Does not such a supposition cast dishonor upon him, as well as discredit upon what he himself has said, "Whatsoever ye shall ask of the Father in my name, he will give it you?" John xv. 16. And does it not virtually set aside the solemn assurance of one of his holy apostles, "Wherefore he is able to save them to the uttermost that come unto God by him, seeing he ever liveth to make intercession for them?" Heb. vii. 25.

When Roman Catholics are asked why they pray to Mary, and ask her prayers, the usual answer is this: We only act as men do in common life. If we want a favor from a great man, we get some one who has much influence with him to ask it for us. Would you not, they ask, do this? We answer, Yes. And would you not be more likely to get it? We answer, Yes, in some cases. Well, then, continues the Romanist, this is just what we do: we think the blessed Virgin has great influence with Jesus; and we pray to her to ask him for what we want.

Now there are several reasons to show that this is not a fair way to argue on this question.

In the *first* place, the great man you speak of, from whom you want the favor, has not said, Whenever you want any thing from me, come to myself, and I will give it to you. But Jesus has invited every one who desires the salvation of his soul, to come to him, and declares he will not cast him out; for he says, "Come unto me, all ye that labor and are heavy laden, and I will give you rest;" and, "Him that cometh to me I will in no wise cast out," Matt. xi. 28, and John vi. 37. In the *second* place, the great man, it may be, knows nothing about us, and requires some person to tell him who we are, what is our character, and if we are fit persons to get what we are asking for. But the Lord Jesus knows us altogether; as the apostle Peter said, "Lord, thou knowest all things," John xxi. 17. Or a *third* reason for getting some one to speak to this great man for us may be this: he may not care any thing about us, and if he grants us a favor, it is because of the interest that is made for us. But is not Jesus more willing to give than we to ask? Will you, then, compare him to a frail, short-sighted, fallible, mortal man? No, no! The two cases then are not similar. The Saviour tenderly cares for us, intimately knows us, and graciously invites us to come to him. He that counts the wrongs done to his people as done to himself, (Acts ix. 4,) will not be unmindful of our prayers. He is willing to save and defend us from all dangers, and to carry us through all temptations. O! then, will you, without any reason, continue to pray to the Virgin instead of himself, and thus cast discredit upon the Saviour's mediation? Will you continue to seek the aid of a creature, when you can have the effectual aid of the Creator, who has said, "All power is given UNTO ME in heaven and in earth?" Matt. xxviii. 20.

But you will answer, My Church teaches me to seek the aid of the blessed Virgin. Well, why does your Church do so? Has the Church of Rome the authority of Christ, or of any one of his apostles, for such teaching? This is a plain question, and any man who is able to read the New Testament can answer it.

(1.) If you prefer the Rheims' Testament, a Roman Catholic version, read in it the two passages, Matt. xii.

48, 50, and Luke xi. 27, 28, as quoted in the beginning of this paper. Would it not seem that what the Lord Jesus says in these two places, was designed to guard against the error your Church has fallen into, in praying to and asking the prayers of the Virgin? He there says, "Whosoever shall do the will of my Father which is in heaven, the same is my brother, and sister, and mother;" and declares that those are more blessed who "hear the word of God, and keep it," than was even his own mother, Matt. xii. 50; Luke xi. 27.

(2.) When our Lord was on earth, and went about doing good—healing the sick, raising the dead, and casting out devils—we never read of any persons asking Mary to intercede with him for them. And surely Jesus is not less willing to hear and to help us now than he was then. He is "the same yesterday, and to-day, and for ever," Heb. xiii. 8.

(3.) He has also taught us much in what he said and did, as to the matter and manner of prayer—what to pray for, how to pray, and through whom to pray. Yet he has nowhere stated or even hinted that we are to seek the aid of Mary. But does any one of the holy apostles teach us to ask her aid? St. Paul, as you know, was a chief teacher of the Christian religion. Examine all that is recorded of him in the Acts, and also those fourteen epistles which he wrote for the guidance of the churches, one of them, a long one, to the ancient church of Rome. In these epistles he gives special directions for prayer; and if it were the custom, duty, and privilege of Christians to ask the aid of Mary, is it at all probable that he would be wholly silent on the subject? And yet we find that Paul *never once mentions her name.* We find the same thing with regard to Peter's sermons in the Acts, and also his two epistles, written for the guidance of Christians, scattered through various countries. Does he instruct them, either by precept or example, to ask the aid of Mary? No! he *never once refers to her, or even mentions her name.* We have yet the beloved disciple, John, to whom his dying Master committed the care of his broken-hearted mother, saying to her, "Woman, behold thy son!" and to John, "Behold thy mother! and from that hour that disciple took her unto his own home," John xix. 25–27. Surely if it is right to ask the aid of Mary, John, by precept

or example, must teach it. In his three epistles, and the book of Revelation, he also *never mentions her name;* neither does James or Jude.

And now ask yourself, if your Church, in teaching you to pray to or to ask the prayers of Mary, teach as the Lord Jesus and his apostles taught of old. Romanist writers, indeed, are obliged to admit that the apostles not only do not pray to the Virgin, but are perfectly silent about her. This has been a troublesome silence to the advocates of the worship of the Virgin. Alanus, in 1170, tries to account for it thus:—"It was not the time, in the infancy of the faith, to teach this doctrine, lest the heathen should think we worship a plurality of gods, and had only changed their names." And a late writer says, "It did not come within the scope of the apostles to mention the name of the blessed Virgin; they had something else to do." We certainly think, with Alanus, that it is very like the heathen to have so many objects of worship. And we quite agree with the last-mentioned writer that the apostles had something else to do.

But we would ask any candid Romanist, if the apostles had been in the habit of addressing prayers to her—if they believed she was to be invoked as the "mother of grace, the sweet parent of mercy"—if they had taught such doctrines as are to be found in one of the most approved books of private devotion, (the Glories of Mary,) "that her pity was to soften the anger of her Son"—if they held that "he who neglects Mary shall die in his sins, and that he for whom Mary pleads is as sure of being saved as if he were already in heaven:" if the apostles taught thus, could they have written so many epistles and said so much about the mercy of God, the compassion of Jesus—about the way of obtaining forgiveness of sins—about Christ interceding for sinners—could they have offered so many prayers, or written so much for the direction, the comfort, and encouragement of Christians, and never say one word about Mary, about our praying to her or her praying for us? Observe, here is not "discreet reserve," but dead silence. But are we for a moment to suppose, if it was the will of God and the duty of Christians to seek for the intercession of the Virgin, that the apostles who went forth with the great commission of

their Divine Master, to teach all nations to observe all things whatsoever he had commanded them, (Matt. xxviii. 19, 20,) and to declare openly his most secret instructions, (x. 27,) kept back any thing they were commanded to teach? No, no! One of them (Paul) assures us that he had not shunned to declare the whole counsel of God, Acts xx. 27. As to their "reserve" on the doctrines of the Trinity and the Eucharist, which a modern writer compares to their silence about Mary, read their epistles, and you will find that there is no "reserve" on these subjects.

Weigh well then this remarkable fact, namely, *the total silence of the apostles, in their sermons and epistles, about the Virgin Mary.* It is clear to demonstration they did not pray to her. It is certain they did not teach us to pray to her. And we learn from Acts x. 25, 26, and xiv. 13–18, that Peter, Paul, and Barnabas, when on earth, would not allow any religious reverence to be paid to themselves. Is it right to give it to them now? Nor would the angel (Rev. xxii. 9) permit John to worship him: "Then saith he unto me, See thou do it not: worship God." If it were wrong in John's time to worship an angel, can it be right now? If then you cannot trace up the invocation of saints and angels to the command of Christ or his apostles, will you not at once abandon it? Will you, dare you, continue to do what Peter and the rest of the apostles did not do, or recommend to be done? God forbid!

We shall now say a few words upon three points connected with Romanist devotion to Mary, namely, the *immaculate conception*—which the Pope pronounced an article of faith, December 8, 1854—the *assumption*, and the *miracles* attributed to the Virgin. A Romanist once asked, "How could the Virgin Mary bear a son without the stain of original sin, if not *free from it herself?*" It was replied that this was not a good argument, as it would prove too much. It would prove that Eve was uncorrupted by sin. For if Mary could not bear a son free from original sin, unless free from it herself, she could not be free unless her mother were, and then her mother again, and so on, up to Eve. But there is not a shadow of proof that Mary was born without the stain of original sin. Christ alone was "without sin," Heb. iv. 15. The apostle Paul declares that "death passed upon

all men, *for that all have sinned,*" Rom. v. 12. Now as it is admitted that Mary died like other servants of God, and as it was sin, Paul says, that brought death into the world, would Mary have died if she had not sinned? Certainly not. It is true that Christ died while yet he was free from all sin; but he "*died for our sins* according to the Scriptures," 1 Cor. xv. 3.

Again, as to the *assumption* of the Virgin Mary. The writer once asked an intelligent laboring man, "Why has each shop a shutter or two up to-day?" He said, "This is the feast of the Assumption of the Blessed Virgin." We asked what he meant by that? He replied, "About thirteen years after our Lord's ascension, the blessed Virgin was taken up to heaven, and crowned queen of angels and saints." We then asked where he had learned all this? He answered, "In the New Testament, to be sure." We said we could with confidence assure him, as we now assure you, that not one word of all he had stated was in the New Testament. The Church of Rome teaches that the Virgin died in the presence of all the apostles, (see *Brev. Aug.* and *Novenas*, p. 45.) Yet these apostles and the evangelists, who wrote the whole of the New Testament, except Matthew's Gospel, *after* the period of her supposed assumption, do not once mention it.

Again, the Virgin is said to have performed innumerable *miracles* at the present day. We hear of even her "miraculous picture" moving its eyes for the benefit of the faithful, as Pius the Ninth says; and of another picture bleeding. But is it not natural to ask, Did Mary perform any miracles during her lifetime? The New Testament does not record even one. Put this fact beside the stories of her miracles after her death, and is it not irreconcilable with them? Here then are three leading doctrines taught by the Church of Rome, about which the New Testament is wholly silent.

Lastly, let us notice the arguments by which Roman Catholics defend themselves against *the charge of idolatry* in their invocation of the Virgin.

First. They say they do not ask her for grace or mercy, or ask through her merits: they only ask her to pray for them. But how will this agree with the following?—

NOVENAS, p. 26.—"We petition thee with the most fervent affection, to be this day spiritually born by thy holy love within our souls." Page 50.—"O blessed Lady, change us from sinners to saints." Page 60.—"Thou canst cure all our infirmities." Page 62.—"O Mary, make me truly holy." Page 57.—"Through the merits of thy happy death, obtain for us holy perseverance."

SACRED HEART OF MARY, p. 409,—"Most holy mother, I offer thee all my thoughts, all my affections, all my prayers and alms. . . . . O Mary, my good mother, preserve me this day from sin."

PSALTER OF OUR LADY, Psalm 50.—"Have mercy on me, O Lady, who art called the mother of mercy."*

"Holy Mary, mother of Christ, blot out all my sins, reign in my heart, and bring me to happiness, with God alone."

Examine these authorized prayers as well as those extracts from Roman Catholic books of devotion, and ask, Is it possible that those who employ such language as this, only mean by all this to ask the Virgin to pray for them? Nay, is it not an express violation of the solemn command, "Thou shalt worship the Lord thy God, and him only shalt thou serve?" Matt. iv. 10.

Secondly.—They say the strong language of their prayers is not to be taken literally, if so, "it would prove them guilty of idolatry." Mark this: the advocates of your Church admit that if you use the language of your prayers in the literal sense, you are idolaters. Observe then, it is only by stopping short in your mind of the natural language of your lips, that you escape the awful sin of idolatry. We must judge prayers addressed to the Virgin *by their letter and spirit;* and thus interpreted, they are such as no person ought to address to any creature, and they involve the grossest idolatry.

In conclusion, while Protestants are accused of putting dishonor on the virgin mother of Christ, let the Roman Catholic reader be well assured that this is quite a mistake, and shows great ignorance of our principles. We also

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* St. Bonaventura, canonized by Pope Sixtus IV. in 1482, and called by him the "Seraphic Doctor," published a Psalter, that is, an edition of the Psalms of David, throughout which the name of Mary is *substituted for the name of God!* Is not this idolatry of the most fearful description?

honor the Virgin, and cordially believe the salutation of the angel, Luke i. 28: "Hail, full of grace, the Lord is with thee: blessed art thou among women." But the Church of Rome adds to this salutation, and turns it into a prayer to the Virgin, and this when Mary is dead, saying, "Pray for us now and at the hour of death," while no such words are found in Scripture, and forgetting that the angel addressed her when she was alive and in his presence. We also regard Mary as "highly favored," and "blessed," but we do not consider that because she is "blessed," this is any reason for worshipping her. We read, "Blessed are the poor in spirit, the merciful, the meek," etc., Matt. v.; and "Blessed is he whose transgression is forgiven," Psa. xxxii. 1; yet we do not pray to such persons. We desire then to honor Mary as we find her honored in the Bible: we dare not do more. God is a jealous God, and he will not give his glory to another, Isa. xlii. 8; therefore all religious honors must be given to him alone. Let it be remembered that while we have promises and examples to encourage us to pray for others, and to ask good men to pray for us, it is only *while they are on earth*. Thus Elijah said to Elisha, "Ask what I shall do for thee, *before* I be taken away from thee," 2 Kings ii. 9.

And, O! if you seek for the intercession of the Virgin Mary, surely this not only derogates from the Redeemer's mediation, but must draw away from him the feeling of entire dependence and supreme affection. The writer has conversed with many who have been rigid Romanists, and they all agreed that persons accustomed to pray much to the Virgin, regarded her with more heartfelt attachment than the Lord Jesus Christ. Surely it is impossible that such devotions to the Virgin as those already quoted should not have this effect. How deadly therefore and destructive to the soul must such "devotions" be! Jesus demands and deserves the entire and undivided affections of the heart. And his appeal to every reader is *not*, "Lovest thou Mary?" but "Lovest thou ME?" "My son, give ME thine heart."

And now, dear reader, you are entreated to compare the Holy Scriptures with the Breviary, Missal, Poor Man's Manual, Catholic Piety, Garden of the Soul, Path of Paradise,

Key of Heaven, and the Glories of Mary, and ask yourself, as in the presence of God, Can that Church be the Holy Catholic Apostolic Church which teaches a doctrine and enjoins a practice which the blessed book of God neither teaches nor enjoins, and which involves you in the awful sin of idolatry?

Remember, we beseech you, that Jesus himself has declared, "I AM THE WAY: no man cometh unto the Father BUT BY ME," John xiv. 6; and that an inspired apostle assures you that there is "one God, and ONE Mediator between God and men, the man Christ Jesus," 1 Tim. ii. 5. Come, then, even now to the Father, pleading the merits and mediation of His dear Son. Abandon every "refuge of lies," in which those who are guilty of "teaching for doctrines the commandments of men" would persuade you to trust; and in life and death let your entire confidence be placed in HIM "WHO OF GOD IS MADE UNTO US WISDOM, AND RIGHTEOUSNESS, AND SANCTIFICATION, AND REDEMPTION," 1 Cor. i. 30.

Nashville, Tenn.: Published by E. Stevenson & F. A. Owen, for the M. E. Church, South.

THE PORTRAIT OF MARY IN HEAVEN.

FROM THE FRENCH OF N. ROUSSEL.

Towards the close of the sixteenth century, the following correspondence took place between a young abbess and an illustrious painter:

THE ABBESS TO THE PAINTER.

St. Mary's Abbey, Aug. 15, 1564.

My Brother,—For I may now address you as my brother,—I am placed at the head of a convent. I quitted the world without any great regret; still, I confess that I feel the necessity of surrounding myself with some of those elegances which make a cloistered life more endurable. I am taking pains to redecorate my cell; and the thing I most want is a portrait of my gentle patroness. Next to a living being, nothing is such good company to me as a picture,—especially such pictures as yours. I write, then, to bespeak from you, at any price you think proper to fix, a portrait, as faithful as possible, of the Most Holy Virgin. You understand, I wish it faithful, not imaginary. Take time, fix your own conditions—I shall grudge nothing to gain this essential point of fidelity; for I fancy that I could pray more earnestly to Mary if I could represent her to myself exactly as she is now in heaven. Awaiting your reply, I remain your humble, and, in anticipation, grateful sister,

Maria de Saint-Roman.

THE PAINTER TO THE ABBESS.

Cloister of the Assumption, Sept. 30, 1564.

My Sister:—You will see, by the date of this letter, that I, like you, have left the world; but I have not renounced

painting. It was, therefore, with most lively pleasure that I received in this solitude your order for a portrait of Mary. My labors from this time will at least have an object; and in order to make them more enduring, I mean to compose this picture with all possible care. As you wish it, I shall devote my chief attention to the likeness. I shall await your advice on the subject; but I think the following will be our wisest course to attain this end:—In the first place, I shall not copy any of the well-known portraits: for these, as you are aware, Mary did not sit herself, but the most beautiful woman whom the artist could find; and often, alas! they resembled nothing so little as the Holy Virgin. Neither shall I consult the different legends, or the numerous lives of the Virgin, written a thousand years after the period when she lived. No: I must go back to the fountain-head, and seek in the Holy Scriptures themselves authentic particulars respecting Mary to guide my pencil into fidelity. I will promise you to leave nothing to chance, to permit nothing to imagination; but to study the sacred text with minute attention, even should I consume several years of my life in the research. But a little obstacle presents itself: I have no Bible. I have searched in vain for one in the library of our convent, and I write to you to-day in the persuasion that you will be so fortunate as to find one in yours, and will allow me the use of it. I remain, humbly and respectfully, your brother,

JOSEPH DE SAINT-PIERRE.

THE ABBESS TO THE PAINTER.

ST. MARY'S ABBEY, Dec. 1, 1564.

MY BROTHER:—Your plan is charming; and I immediately instituted a search for the book you want. Our convent does not afford one any more than your cloister; but I wrote to Rome to request a copy from one of the libraries of the Holy Father. This favor has been granted me, and I send the holy volume with this letter.

Now then, work on boldly. Meanwhile, I will pray Mary to condescend to guide your pencil, and I trust that some day you will be able to send me a work of which I shall be as glad as you can be proud. Again I repeat, take time, and do not send me the portrait till the likeness is exact. I remain, your sister, etc., MARIA DE SAINT-ROMAN.

Two years passed away, and the correspondence then recommenced as follows :—

THE PAINTER TO THE ABBESS.

Cloister of the Assumption, Jan. 4, 1566.

My Sister :—Here is, at length, the work completed! and a conscientiously faithful work, if ever there was one. But it is not enough to assert fidelity—I must also prove it; for the portrait which I send you is such that you might question its likeness, if I did not set before you at length the authorities on which rest my pretensions to have achieved the most accurate portrait of the blessed Mary, as now in heaven, which has ever existed. I will, therefore, enter into detail on the subject.

One of the most important points to know, in order to picture a face to yourself, is the person's age. On the arrival of your Bible, I therefore directed my first inquiries to Mary's age. I opened the Gospel according to St. Luke, and from the first page I observed that Elizabeth, who conceived only six months before Mary, was then "well stricken in years," which made me at first suspect that Mary, *her cousin*, could not be very young at the period when the daughter of her uncle or aunt was very old. But, on the whole, I would not attach much importance to this inference; for Elizabeth and Mary might be the children of two brothers or sisters of very different ages. I only noted this point, that Mary's cousin was very old six months before the Holy Virgin received the angel Gabriel's visit.

The second circumstance which came to my aid in fixing the age of Mary is, that when the miraculous conception took place she was already betrothed—whence I conclude that she was at a marriageable age. It is important that this starting-point should be determined: we do not risk too much in supposing that Mary was then twenty years old, especially when we remember that she was cousin to the respectable Elizabeth. Setting out thence, let us continue the reckoning.

Mary was betrothed at twenty. After the betrothal, Joseph perceived her condition; therefore, when she brought her son into the world, she must have been twenty and a half.

From the first chapter of St. Luke I pass to the second,

and I see that Mary is still living, because she forgets the child Jesus in the temple of Jerusalem. Moreover, I see, from verse 42, that Jesus was then twelve years old: therefore I conclude that Mary was at that time thirty-two and a half.

From the second I proceed to the third chapter, and therein I learn that Jesus was baptized by John, and began his holy ministry at thirty years. Now, Mary was still living, since, as you know, and as we shall see later, she outlived Jesus on the earth. I draw further this very clear and simple conclusion, that if the mother was twenty years and a half old at the birth of her child, when Jesus had attained the age of thirty Mary must have arrived at that of fifty and six months.

Now, how long did the ministry of Jesus Christ last? It was easy to calculate this by searching out, from the beginning to the end of the same Gospel, the number of different times during that ministry that Jesus went to celebrate the feast of the Passover at Jerusalem. Thus, in St. John ii. 12, 13, I see that Jesus descends to Capernaum because the Passover was near.

At the fifth chapter a feast occurs again, which must be the Passover, because St. Luke, chap. vi., refers the events here related to that epoch.

At the sixth chapter, fourth verse, we find a third Passover.

Lastly, chapter xiii., comes the fourth and last Passover, at which Jesus died.

These four Passovers, contained in the ministry of Jesus Christ, do not allow us to suppose that it lasted less than three, or more than four years. I take the mean, and admit three years and a half. Now, if Mary was fifty years and a half old when Jesus began to preach, and if his ministry lasted three years and a half, Mary, when standing at the foot of the Saviour's cross, was exactly fifty-four.

Here the Gospel finishes; but the Acts of the Apostles commence, and there I find Mary again, at prayer with the disciples. Elsewhere I observed that, according to the order of Jesus, the Apostle John must have received Mary into his dwelling. How long did she remain there? This the Holy Scriptures nowhere say, for there is no further mention of her whatever. Whether Mary lived one, two, three, ten, or twenty years, I know not. If I would follow the tradition of

the Church, I should be obliged to suppose that she lived a long while at Ephesus, where St. John was bishop; but as I desire not to age Mary without an imperative necessity, I prefer, in the silence of the Holy Scriptures, to suppose that she dwelt in this inferior world only five or six years more, which makes her just sixty. It is at that age that Mary would ascend to heaven. But before we follow her there, let us study a few additional circumstances, which may aid in setting her appearance more correctly before us.

If it be well for the painter to know the age of a woman, to aid him in gaining an idea of her countenance, another circumstance, no less helpful, is to ascertain whether the woman has had children, and how many. Never should I have dreamed of starting this question with regard to Mary, if certain passages which my eyes glanced upon in looking through the Gospels had not awakened my suspicions.

The first hint which I received on this point, is at the last verse of the first chapter of St. Matthew. I saw that Jesus was called the "*first-born*" son of Mary; and that Joseph did not live with her, as her husband, "*till*" the birth of Jesus. The two words which I here underline appear to me significant. But this time also I would not hasten to a conclusion, and I liked better to believe, before a still more evident proof to the contrary, that Mary had no other children besides Jesus.

Such was the tendency of my mind after reading the first chapter of St. Matthew; and I greatly hoped that nothing, in advancing in the perusal, would oblige me to resist it. It was almost with terror that, on reaching chapter xii., I encountered these words:—"As Jesus was speaking to the people, his mother and his brothers, who were outside, asked to speak to him." "His brothers!" I cried; "if Jesus had brothers, Mary then had several children! No, no: it must not be thus. No doubt the word *brother* here means *cousin:* let us pass over it, and may God grant that no other difficulties may recall me to the argument!"

I went on, and immediately found the following lines: "And some one said to Jesus, Behold, thy mother and thy brothers are without, and ask to speak to thee. But Jesus answered him, Who is my mother, and who are my brothers? And stretching out his hands over the disciples, he said, Be-

hold my mother and my brothers! for whoever does the will of my Father who is in heaven, he is my brother, my sister, and my mother."

This close of the story only added to my embarrassment; for if, I reflected, the word brother means cousin in the first line, it ought also to mean cousin in the second. And in that case, Jesus would seriously have addressed to the crowd this burlesque phrase: "He who does the will of my Father who is in heaven, the same is my cousin!" This supposition is ridiculous, absurd, impossible! This is to clothe in a grotesque form that thought—so touching in the noble expression of the Saviour—that we are brothers and sisters of Jesus Christ.

You perceive it here becomes necessary to choose between two translations and their consequences: either Mary was accompanied by her nephews—therefore it is to cousins that Jesus compares the apostles, and thereby we lose the beautiful name of his brothers—or else she was surrounded by her own children; but thus Mary loses her glorious title to a perpetual virginity. For my own part, I confess that, if one must absolutely make the election, I would rather think that Mary had several children, than disinherit the whole Church, the Christians of all ages, of the beautiful prerogative of being brothers and sisters of Jesus Christ.

Nevertheless, we do not so easily renounce the ideas held since our tenderest infancy, and nourished during a whole life: although my mind was convinced, my heart was not won. I still inwardly resisted, and I hoped for an almost miracle to restore me to my former illusion.

I turned the leaf, and I read the following chapter. Would you believe it? To my great surprise, I saw, at verses fifty-five and fifty-six, that not only brothers of Jesus were mentioned, but sisters too. The word cousin might possibly have been put for brother, for the Greek term (as a note in your Bible informs me) will bear both senses; but alas! the word sister absolutely cannot be taken in the sense of cousin; for, according to a monk of our convent, whom I consulted, these two words are never used interchangeably in the original text of the New Testament. You may, therefore, yourself judge of the force of my argument, and that without understanding either Hebrew, Greek, or Latin. I reflected: There are in

this passage the Greek words *adelphos* and *adelphe:* now, since *adelphe* always in the Scriptures signifies sister, and never cousin, is it not evident that *adelphos* here means brother, and not cousin?

As for the rest, one reflection, suggested by good sense, settles the question: to make the word *adelphos* signify brother, it need only be taken in its ordinary sense; but to make it mean cousin, it must be understood in its exceptional sense. If those who wrote the Bible had believed the perpetual virginity of Mary, surely they would have avoided the ambiguity.

As soon as I had admitted this interpretation, a thousand other details came to the confirmation of my new opinion. Thus, in a passage which I am examining, the Nazarenes, astonished that Jesus, who had passed his childhood among them, should to-day be working miracles, exclaim: "Is not this the son of the carpenter? is not his mother called Mary, his brothers, James, Joses, Simon, and Jude? and are not his sisters also with us?"

Now, when neighbors enumerate the members of a family, is it not natural to think that, after having named the father and mother, they would mention the names of the brothers and sisters rather than those of the cousins?

Finally, if Jesus were the only child of Mary, why does not the Holy Scripture say so? It says, indeed, and that several times, that Jesus is the *only Son of God;* why does it not say also, at least once, that he is the only son of Mary? If the words are different, it is because the facts are different also. We must suppose that authors, inspired by the Holy Spirit, knew how to choose their expressions, and that they speak with equal truth when they call Jesus *only* Son of God and *first-born* son of Mary.

From these considerations we must necessarily come to this conclusion:—Mary, after having conceived by the Holy Spirit, and brought into the world the only Son of God, had accomplished her supernatural task, and from that time reëntered into the ordinary course of nature; that is, became in all things the chaste wife of her husband Joseph.

Now then, according to this thirteenth chapter of St. Matthew, Jesus had at this period four brothers and some sisters. The plural of the word sisters represents at least the

number two: I therefore draw this final inference: Mary had, as children—

Jesus, her first-born,
His four brothers,
And his two sisters:

in other words, Mary was mother of seven children. Now understand, my sister, that I felt it right to take account in my picture of this important circumstance, and slightly emaciate the features already aged. But if Mary's advanced age of sixty years, and her seven times renewed maternity, came to my aid to give her the respectable features of a holy and good mother, grown old in the experience of life, and, alas! in grief also—since the sufferings and death of her first-born son must have transpierced her soul like a sword—still none of this could yet teach me any thing of the expression of her face. Were her features beautiful and regular? or had they nothing very remarkable in them? The answer to this question appeared to me difficult to find. I even searched the whole New Testament, without discovering any thing in it to put me on the track of a direct solution. On the whole, I observed in every page a marked disdain for what has to do with mere outward form. Thus God willed that his divine Son should be born in a manger—should live with artisans—should die on a cross. All through the Gospel the flesh is abased and the spirit exalted; therefore appearance is despised and reality required. Throughout, the body of the Christian is counted for little, and his soul for much; consequently, I inclined toward the opinion that such was also the case with the body of Jesus Christ, when a passage of the Old Testament came to confirm me in it. Notice how Isaiah describes the exterior of the Messiah:—"He hath no form nor comeliness; and when we shall see him, there is no beauty that we should desire him." Isaiah liii. 2. That is what Isaiah the prophet says.

Ah! doubtless, my sister, to me as to you, Jesus is the Son of God and himself God: he is a model of sanctity, of moral beauty, of magnanimity, of high-souled devotion. Doubtless Jesus is worthy of all our worship; but observe that I here speak only of the material body which he assumed in Mary's womb, that he might live for a space among us in

his humiliation; and though prostrating myself before the God, I can still admit that his mortal *covering* had neither beauty nor splendor, nor, indeed, any thing to please the sight.

If such was Jesus, we may, on the same grounds, and further, from the probable resemblance of mother and son, suppose that such also would Mary be.

I placed myself before my canvas and seized my pencil, when a new idea struck me. It is for Mary as she is now, and not as she was in her childhood or her youth, that you have asked me, and you are right; for it is not Mary at her marriage, but Mary after her entrance into heaven, who now intercedes for us. Here I had no longer any thing in the Holy Scripture to guide me. The Church, indeed, speaks of the Assumption of the Virgin; but the word of God is silent upon it. What could I do? As a good Catholic, submit to the Church. I admitted, without further hesitation, what that good mother teaches; that is, that Mary, at the close of her earthly life, (according to our calculation, at sixty years of age,) was raised to heaven in body and soul, and placed beside her Son. This once accepted as a fact, how should I represent Mary arriving in paradise? Of course, with the features which she had on quitting the earth, since she did not die, but departed with the same body; but was not this body, then, in any way modified? Such is the question which I thought I could put to my guide—hitherto so sure—the word of God.

I again went entirely through the New Testament, and here is what I found respecting my subject:—"In the life to come," said Jesus to the Sadducees, "those who are worthy of the resurrection shall neither marry nor be given in marriage, because they are *like* the angels." Thus Mary, as now in heaven, can neither marry nor be given in marriage: she is in a manner neither man nor woman. Jesus says, "She is *like* the angels."

Now, how are angels to be represented? or, at least, what is the essential difference which distinguishes these celestial creatures from human creatures? On the one hand, we must believe that their forms are analogous to ours, because it is thus that they are often presented to the personages of the Old and New Testaments; but, on the other hand, we are

told, in the sixth chapter of Isaiah, that in the presence of God "the angels vail their faces with their wings." Whence I draw this conclusion, if not certain, at least probable, that our celestial body must differ in some respects from the present one; and that to us, as well as to the angels, this admirable method of traversing space, and of ranging from sun to sun and from world to world, will be given, that we may accomplish the commands of our God.

This is the reason why I have given wings to the Queen of heaven, who is no longer either man or woman; and who entered into paradise, on the testimony of the Church, when she quitted the earth; that is, at the age of sixty years.

As to the drapery with which I have covered Mary, I was guided, not by our imaginary portraits, in which she is painted gracefully attired in light blue robes; nor have I introduced into her garments those folds, here tightened to define the form, there let loose to hang tastefully; but I have the rather conformed myself to the indications furnished by the Book of Revelation, where great multitudes of saints are seen enveloped in long white robes.

And now, my sister, I have completed the vindication of my portrait. I hope that you will be pleased with it, for I have accomplished what I promised—a portrait of Mary, the most faithful of all that have ever been painted.

I remain, devotedly and respectfully, your brother,

JOSEPH DE SAINT-PIERRE.

P. S.—I return you your Bible, that you may yourself verify the quotations which justify my work.

A year passed away, and the abbess replied in the following letter, which closed the correspondence:—

THE ABBESS TO THE PAINTER.

ABBEY OF ST. MARY, Feb. 16, 1567.

DEAR BROTHER IN OUR LORD AND SAVIOUR JESUS CHRIST:—With feelings of the purest and most vivid joy I address you. Without question you have rendered me the greatest of services: it is only just that I should endeavor to render as great a one to you in my turn. You believed you were sending me an inanimate portrait: you gave me a living

being. You thought to make me acquainted with a woman, our mediatrix with Christ: you have revealed to me God the Saviour. But this needs explanation. I will unfold the matter from the beginning.

You will understand how, on the receipt of your packet, my first glance was at the picture. The sight confounded me. I read your letter; and, although with difficulty, I yielded to your arguments. Afterwards I hung up the blessed portrait in my cell; yes, *blessed*, as you will see.

The more I contemplated these emaciated features, that figure enfeebled by age, the more was I disenchanted, and the more was my veneration for Mary weakened. I felt displeased with myself; "for, after all," I reflected, "she is still the very same being, and Mary is not the less powerful with God for being neither young nor beautiful." Vainly did I again and again school myself with these fine reasonings: I was conscious of a continual diminution and failure of affection for my patroness; and at length I came to perceive that what I had hitherto loved in the Virgin was her young, beautiful, girlish face, and her graceful and pure form; but not her moral character and intercession with Jesus Christ. Having once made this confession, I wished to know for myself this Mary whom I still respected, but whom I could no longer adore without difficulty. I opened the Bible which you had sent me. There, too, as before the picture, I felt my old ideas vanish one after the other; and the young, sweet, beautiful Virgin, the mediatrix between Jesus and men, and, moreover, the Queen of heaven, was changed into an humble servant of the Lord—happy because she had been received into favor, and who, far from being able to contribute to the salvation of others, herself required to be saved. The following is the passage which struck me most vividly: "My soul doth magnify the Lord, and my spirit hath rejoiced in God my Saviour." (See Luke i. 46, 47.)

If God be her Saviour, I said to myself, then Mary was previously lost; then she was not sinless; but I continue to quote this portion of the Gospel:—

"For he hath regarded the low estate of his handmaiden." You perceive Mary speaks of her low estate. She adds: "Henceforth all generations shall call me blessed. For He that is mighty hath done unto me great things."

Thus, then, if Mary were exalted, it was by God, and not by herself. But listen again to what the angel Gabriel says to her at verse thirty of the same chapter: "Mary, thou hast found grace before God." Now, you understand that to find grace, it is necessary to have sinned: you feel that it would, for instance, be ridiculous to say that God has bestowed grace or pardon on Jesus Christ—ridiculous, because he did not sin.

Notwithstanding, do not think that my great joy comes from the discovery that Mary was only a favored and blessed woman, like every woman who is pardoned and saved. No; but as soon as I had dethroned this idol from the sovereignty of my heart, the place was prepared for Him who should always have filled it. Yes, in seeking to know Mary from the Bible, I learned better to appreciate Jesus Christ, my only and well-beloved Saviour. And that which I find in him is not what I formerly sought in Mary—a carnal body, chiselled in this or that form; but a soul, a heart, a love, which nothing here below can worthily express. Ah! dear brother, when I saw the Son of God quit the heavens to come and live on the earth; when I followed him at every step instructing the people, curing the sick, visiting the poor, from whom he expected nothing; blaming the great at the risk of their displeasure; and, above all, when I heard the Saviour say to me, "Come unto me, you who are heavy laden, and I will give you rest: he who believes in me shall not die: I give my life for the sheep;" and lastly, when, after having thus listened to him, I beheld him ascend a cross to expiate my sins, and exclaim in death, "Father, forgive them, for they know not what they do!"—O, then I felt my heart burn within me, emotion overcame me, my eyes overflowed with tears, and I cried, "My Lord and my God, I am at length saved!"

Since then, every thing has seemed new to me: those Christian truths which I already called mine, seem like beautiful images which have suddenly received life and motion. The gospel, Christ, heaven, God, became realities to me. I felt in my heart a divine guest explaining the word of God, rendering the good which had hitherto been so difficult to me easy, and disgusting me with the evil formerly so sweet. I am as though I had been transported into a new world, where the ideas, the feelings, all things, are different from the world of yesterday; and this new world began to surround me on

the day when I truly felt that I was fully and freely saved by Jesus Christ.

And you, dear brother, will you not also finish the way which you have already half travelled? You have restored the Virgin to her place—will you not also restore our Lord and Saviour Jesus Christ to his? Ah, believe me, true peace, true joy, is there alone. Take this Bible (not the same, for I keep that myself): read it every day, praying for the Holy Spirit; and, be assured, you will soon find a better than Mary, the mediatrix: *you will meet Jesus himself*, our God and Saviour!

"NOT WITHOUT THE DUES."

THERE was a poor Roman Catholic, of the name of Neale, in the county of Kilkenny, in Ireland, who had an opportunity of hearing a religious tract read, in which was set forth the blessedness of having the Bible, and the happiness derived from an acquaintance with the mercies and exceeding precious promises of God in Christ to sinners therein revealed. He was particularly struck by hearing the text quoted, "Ho! every one that thirsteth, come ye to the waters," etc., (Isa. lv. 1,) and became most anxiously desirous of obtaining a Bible. Having heard that a clergyman in the neighborhood gave them to the poor, he went to him, and, with an expression of much confusion and anxiety, begged one; having obtained which, he went away with a delight in his countenance that was very remarkable. In about three months afterwards the clergyman met him, and asked him whether he read the Bible, and what he found in it. He said that he read it constantly, and found much pleasure and comfort in reading it; but he did not say that he discovered, through it, any particular truth. The clergyman then spoke to him about the grace of God in Christ Jesus, which was to be discovered in every part of the Bible, for that Christ was the sum and substance of it. The conversation was short, as it rained very hard at the time. About three months afterwards, the man came to the clergyman, and told him he desired to become a Protestant. The clergyman asked him what he meant

by becoming a Protestant. He said, to join a people who worshipped God in heart, and knew the mercy of the Lord Jesus Christ. He was then asked what he knew of the salvation of Christ. From his answers it appeared that he had been brought to a knowledge of the truth as it is in Jesus, and to a discovery of the fullness there is in him for the chief of sinners. Getting more confidence, after some conversation, he told the clergyman that he had for some time seen the errors of the Church of Rome, and determined to leave her communion; and wishing to let the priest know the reason why he did, he went to him to confession at Easter. When he had confessed, as the priest was about to give him absolution, he stopped him by saying he had only a shilling to give him: his fee was half a crown. The priest asked him what he meant by not having the fee, and spoke to him severely. The poor man answered, that he had a wife and six children; and that he only earned tenpence a day, and could hardly support them on this small pittance; and that he could not give him more. The priest said, that if he were to listen to such excuses, he should never be able to get his dues; and again spoke severely. The man then asked him if he would give him absolution. He said, "Not without the dues:" the man then replied, "Father, since the grace you have to give is only to be had for money, I must go and seek it where it is to be got 'without money and without price;'" and then left him. The relation of this circumstance produced a conversation on the text he quoted, and it was delightful to hear what clear and simple views he had obtained of the free grace of God to the chief of sinners, while his heart was overflowing with joy: this being the first conversation he had ever held with any person who knew any thing of truth. He was wonderfully taught of God, through the reading of the Scriptures; and there were few passages in the prophets, declaring the freedom and fullness of grace, that he had not some knowledge of, although it was but six months from the time he obtained the Bible until he had the conversation with the priest. The man has since been increasing in the knowledge of God and his Christ, and is truly living to his glory.

FIRST COMMANDMENT.

The gods that gave us not our birth,
The gods that made not heaven and earth,
Perish their names! no gods are they—
We cast them all in scorn away.

But, Lord, idolaters are we,
If we withhold our hearts from thee:
Self and the world our idols are,
If they our chief affections share.

O set up in our hearts thy throne,
Destroy thy rivals—reign alone:
Maker of heaven, and earth, and sea,
We'll have no other gods but thee!

SECOND COMMANDMENT.

O Father, we approach thy throne
In spirit and in truth alone;
For naught in heaven, or earth, or sea,
Can represent thy majesty.

How they insult a jealous God,
How they provoke his vengeful rod,
Who render worship, fear, or love
To aught beside the Power above!

Lord, save us from this fearful sin,
Which by a thousand forms creeps in:
Thy word alone our guide shall be,
And by its light we'll worship thee.

PSALM CXV.

BY DR. WATTS.

Not to our names, Thou only just and true,
Not to our worthless names is glory due:
Thy power and grace, thy truth and justice claim
Immortal honors to thy sovereign name.
Shine through the earth, from heaven thy blest abode,
Nor let the heathen say, "And where's your God?"

Heaven is thy higher court: there stands thy throne;
And through the lower worlds thy will is done:
Earth is thy work: the heavens thy hand hath spread;
But fools adore the gods their hands have made:
The kneeling crowd, with looks devout, behold
Their silver saviours and their saints of gold.

Vain are those artful shapes of eyes and ears—
The molten image neither sees nor hears:
Their hands are helpless, nor their feet can move:
They have no speech, nor thought, nor power, nor love;
Yet sottish mortals make their long complaints
To their deaf idols and their moveless saints.

The rich have statues well adorn'd with gold:
The poor, content with gods of coarser mould,
With tools of iron carve the senseless stock,
Lopt from a tree, or broken from a rock:
People and priest drive on the solemn trade,
And trust the gods that saws and hammers made.

Be heaven and earth amazed! 'Tis hard to say
Which the more stupid—or their gods or they.
O Israel, trust the Lord: he hears and sees:
He knows thy sorrows, and restores thy peace:
His worship does a thousand comforts yield:
He is thy help, and he thy heavenly shield.

In God we trust: our impious foes in vain
Attempt our ruin, and oppose his reign:
Had they prevail'd, darkness had closed our days,
And death and silence had forbid his praise:
But we are saved, and live: let songs arise,
And Zion bless the God who built the skies.

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No. 33.

THE VIRGIN AND THE SAINTS.

FROM THE FRENCH OF N. ROUSSEL.

In a retired village of France, a good old curé lived peaceably, after having passed his youth in the storms of the Revolution of '89. He had become a priest by degrees, without the usual studies, and had been placed at the head of a church. Settled in this curé toward the beginning of the empire, he struggled for more than thirty years to improve the manners of his parish, but without effect. Instead of coming to mass, the men went to the public-house; and, far from coming to confess, the women ran eagerly to the dance. Hoping that a younger and better-instructed priest would have more success, the old curé thought of taking his nephew as curate.

On the arrival of the young man, the old man ingenuously told him the sad state of his flock.

"How do you try," said his nephew, "to give them a taste for religion?"

"I always speak to them of the Holy God."

"What besides?"

"Sometimes of the saints."

"An opposite plan must be adopted."

"But God is better than saints!"

"This is what I mean:—We have observed that, in order to interest men, we must chiefly discourse of their equals, with whom they like to compare themselves."

"But if they want a model, can they not find it in God?"

"Not so, uncle. God, too great, too holy, frightens sinners: that is why they keep so far away. Besides, how would you represent to them an invisible, impalpable God,

while the image of a saint can be placed before their eyes, in their hands? By thus giving them sensible things, we attach them to the Church—I should say to religion. But, indeed, uncle, I hope you sometimes speak to them of the very holy Virgin?"

"Rarely."

"So much the worse."

"However, God is always God: while the Virgin (between ourselves) is only a most blessed woman."

"That is of no consequence—the Virgin is a woman, and that is what gives strength to my argument. Frequently place Mary before the eyes of your parishioners, and you will be surprised with the happy results you will obtain. The mother of the family will see in Mary her own image; for, like her, Mary has been a mother. The young girl will see her protectress; for, like her, Mary is a virgin. The child will see in her its mother, the man his wife, or her who should become so; and thus each will be taken on his weak side. In one word, men have senses—it is by them we must lay hold upon them. Have a well-dressed Madonna—give her the first place in your church, in your sermons, in your books; and be sure you will obtain for the Virgin, and consequently for the Church, an emanation of the mild influence which is exercised everywhere by the sex to which she belongs."

"Do you believe it?"

"I am sure of it."

"Well, listen: since you have confidence in your system, try it upon my church—while I, too old to bend to your ideas, shall retire into my closet, to finish my days in the midst of peaceable studies, and watch your happy success."

The young man accepted the offer, and commenced his work. His first care was to visit a turner in the village.

"Good man," said he on entering, "can you make any thing besides stoppers and snuff-boxes?"

"Why, Sir, I will make you a clock, if you wish. For merly——"

"Let time alone, my friend. I do not want a clock, but a saint."

"A saint? Two, if you wish. Once——"

"Again—leave your histories of former times."

"Be it so: I come to the present. Of what size shall your saint be?"

"Of three feet."

"Wait, I am going to take my measures," (*writing.*) Three feet in height. Well, now, of what wood?"

"Of oak."

(*Writing again.*) "Of oak. I understand. Do you wish it stout or thin?"

"Thin, thin, so that it may be known to be young. Make the hands joined, the countenance sad—I would say the head slightly bowed?"

"Bowed—there it is."

"As for the rest, you have *carte-blanche.* However, make it kneeling."

"Kneeling. When do you want it?"

"As soon as possible."

"You shall have it in a fortnight."

"What, a fortnight to make a saint!"

"See, I have three dozen ladles to make, which must be done first. Each in his turn."

"That is right. At all events, do not fail. Here are six francs in advance. Good day."

"Good day."

And the curate set out for the next town. He came to the house of one of those Italians who cry in our streets images to sell. He asked him for a holy Virgin, of large size. The merchant took him into his back shop, and showed him, upon its shelves, displayed side by side, a Venus, the Three Graces, Voltaire, Rousseau, and a Madonna holding a child in her arms. The latter was sufficiently good for a figure in plaster; at the same time the curate was not content with it, and confined his purchases to two or three small colored saints, destined for the niches of his chapels, and went out. He was then much puzzled how to obtain his Virgin, when he perceived, at the door of a hair-dresser, a graceful revolving wax-doll: the hair beautiful, well dressed, altogether seducing. He enters, asks the address of the artist, runs to find him on his sixth story, and gives him his commission.

"Make her," said he, "with blue eyes, black and very long

eyelashes, a small mouth, a large forehead, clear and open I suppose that is easy to you?"

"Ah! very easy: to us artists beauty costs nothing. Do you wish it fair or brown?"

"Brown: that suffers less from dirt."

"Young or old?"

"Young, certainly. How much will it cost me?"

"That is according to circumstances. There are all prices of them. It depends on the whiteness of the wax, or the fineness of the colors: indeed, it is according to the beauty of the figure. You understand that it must take much more time to model with the fingers and tools a delicate Virgin for your churches, than these wax-dolls for cabinets, which they show in the fairs. I have employed more than a month in making the saint for our cathedral. I have never finished—a touch with the finger here, a touch there; and when it was finished, do you know the misfortune I had?"

"What?"

"My monkey came and put its nails into the eyes of my saint."

"Ah!"

"It is as I say. But do not fear—I will take care of yours."

"Yes: however, I do not wish to pay too dear."

"Well, I will propose a plan to you."

"Let us see."

"Here is a head of a hair-dresser that I will arrange in your way."

"And what will it cost me?"

"One hundred francs."

"How much will one quite new cost?"

"One hundred and fifty."

"I take it for one hundred francs. Here is my address: send it as soon as possible."

The curate, returning to his village, selected the richest devotee, and wrote to her the following letter:—

"Good news, my sister: in three weeks we shall inaugurate the very holy image of the most blessed Virgin Mary. You know that it is of importance she should be worthily dressed. It is upon you I devolve this charge. I determine

nothing, referring it to your taste and to your devotion, so well known in all that relates to the good of the Church. They say, however, that tulle looks better than muslin, and that lace is better than silk blond. A satin robe is also in good taste, above all when it is relieved by some small diamonds. But, I repeat, your taste as a young woman will guide you much better than my counsels; and I conclude by expressing the wish that you may receive in heaven a reward proportioned to your zeal, which is as pure as it is generous."

The young lady of about fifty years, married at twenty-five, remembered that she had at the bottom of a chest some remnants of her wedding-dress: she went to seek them. Unhappily, it was all faded, rumpled; but the devotee, not less economical than generous, repaired the lace, washed the dress, ironed the neck-handkerchief, mended some stitches in the worn silk-stockings, which she re-cut to the measure, and finally made a sufficiently elegant toilet for the holy doll. It only remained to dress the patron saint. This was very easy. The curate entrusted it to a servant, who, from an old silk apron, made him a new cloak; and from a pair of gloves, a pair of shoes.

A fortnight later, after the saint-makers, Jeannette, the young lady, the artist, and the turner, had fulfilled their respective commissions, the saint of wood and the virgin of wax appeared face to face in the choir of the church, to the great satisfaction of all the village assembled to see them—the bishop himself returned to officiate on the day of their inauguration. After mass, the two statues were promenaded through the streets, in the midst of the crowd, praised by the children of the choir, saluted by the curé, blessed by the bishop, and adored—I ought to say venerated—by the assembly. It was no longer wood, nor wax, nor stockings, nor apron: the whole was transformed into two holy images of the Virgin Mary, and of the patron of the place. After that, the curate preached little besides the virtues of his saint and the merits of his Virgin.

At this time, also, every thing in the parish assumed a new appearance. Men and women became diligent in the services, children and old men came to kneel before the saint, young girls and young people before the Madonna. There

were in honor of them masses without end, songs without number, offerings without measure. All tended to the perfection of the Church: only in going from mass the men continued to go to the public-house, and after confession the women still went to the dance.

This brings us again to the good curé, who, retired in his study, and occupied in meditating on a Bible recently discovered under the dust of his library, left his nephew to govern his church in complete liberty. Only from time to time the old priest went out of his retreat to pay a friendly visit to his parishioners. As his nephew had told him by what hand the wooden saint was made, the curé called one day on the skilful turner.

"I compliment you," said he, "on your masterpiece."

"What masterpiece?"

"Ah! your saint."

"Pooh! it is no trouble: I have made many others."

"You?"

"Yes."

"When?"

"For twenty years."

"Where?"

"In India."

"What! have you been in India?"

"Yes, as sure as I am here. I have made, as a sailor, the voyage to Hindoostan. It was there that I saw these idols, small and large, white and black, pretty and ugly."

"Indeed!"

"And to make your saint I had only to use my old measure. At that time I worked with an Italian statuary, who, ruined by too much competition at Rome, thought of transporting his industry to the Pagans."

"And you say that there it is the same as here."

"Absolutely the same thing: wooden idols, dressed in the fashion of the country, which they praise, to which they pray, and which they renew when they grow old, or are spoiled. And I offer you my services, if your saint ever needs such repair."

The curé went out without replying: a sorrowful thought had entered his mind.

A week later, the old man, walking in his fields, met an agriculturist.

"How are you?" said he to the peasant.

"Pretty well, except a cold and weakness; but I am always so."

"Then you have not prayed to the Virgin?"

"Yes, much: I have burnt three tapers for that purpose."

"And the harvests this year?"

"A little worse than last year."

"Have you wanted rain?"

"Not at all."

"Heat?"

"Not much."

"And doubtless you prayed to your patron saint to obtain both?"

"Yes."

"Then he heard you favorably."

"Without doubt. Only he gave us rain when we asked for fine weather, and fine weather when we asked rain."

"However, my nephew says that after a drought of two months he made a procession, and then rain came."

"Yes; but I think the rain came after the drought, rather than after the procession."

"And how is it with your household?"

"I lost six sheep in the last epidemic."

"That is not what I ask. I speak of your family."

"My daughter is always in bed."

"She does not pray, then, to Mary?"

"Quite the reverse: so she does not become worse."

Pursued by doubts that his reading increased, the old curé came to the parsonage to speak to his nephew. He only found the old servant.

"Jeannette," said he.

"Sir!"

"Where is my nephew?"

"At the confessional. For some time he has been scarcely able to get through his numerous duties: his saint and his Virgin have changed all in the parish."

"Is it for the better?"

"That is as you think."

"What would you say?"

"I should say that they confess oftener, pay more for masses, burn more tapers, recite more prayers, sing more

songs, carry more medals; but as for the rest, all is the same as before."

"What do you call the rest?"

"Drunkenness, evil-speaking, debauchery, lying, cunning, fraud"——

"Enough, enough: I understand."

"It is worse now than in our time. During six months, three new public-houses have been opened."

"Enough."

"Ten country balls held."

"Enough."

"Twenty pieces of meat stolen."

"Enough."

"Fifteen lawsuits instituted, twelve of which were lost by the people of our village."

"Enough, I tell you. Do you not know that it is not the fault of the saint nor of the Virgin?"

"Undoubtedly; but it is not much to their honor."

Daily more afflicted, the good curé returned to his closet and resumed his studies, scarcely ever going out. His nephew, astonished with so complete a seclusion, sometimes went to look through the hole of the lock, and constantly found his uncle engaged in reading or prayer. When he asked him what study had occupied him in the day, the curé always returned a tardy reply, till one day he said to him, "To-morrow!"

The next day came: the old man took the curate to search for a volume in his closet, before going down with him into the garden. The young priest, impatient to see the mystery cleared up, obeyed promptly, and soon both were seated side by side on a turf-bank.

"My son," said the old man, "first of all let us pray to God"—and his venerable head was bent upon his hand. After some moments of mental prayer, he again spoke: "My friend, if I have so long delayed replying to your questions upon my new studies, it has been that I desired to be able to satisfy you completely. To-day, I am about to tell you that my study—too late, alas!—is that of the Holy Scriptures."

"Of the Bible?"

"Yes: of the Word of God."

"And why have you begun that study?"

"Because of your saint and Virgin: let us rather say, poor friend, because of your idols."

"My idols! do you say? Our patron saint and the Virgin Mary, are they idols? But"——

"My friend, I know all that can be said to clear our Church from the accusation of idolatry: it is reduced to this:—We place religious images before us, not to render them homage, but to raise our thoughts more easily to the beings whom they represent. As for these holy persons themselves, we do not worship them—we merely honor them."

"That is true, uncle: all is reduced to those two points, and I shall be curious to know what you can say to the first. Let us see. Is it not allowable to kneel before an image, provided the honor is not addressed to it, but to the object represented?"

"No; for when the Israelites made a golden calf, it was not to honor the molten metal which they had taken from the ears of their women, but rather, as says the Bible, to honor the true God who had brought them out of Egypt; and the feast which they celebrated around the idol was not in honor of the calf, but rather in honor of the Almighty. However, notwithstanding all that, you know, Moses broke the idol, and cast the dust of it into the waters of the river. Another example—the Brazen Serpent, upon which a look cast with faith had formerly obtained the cure of the Israelites. This serpent, preserved for many generations, received at last the offering of incense from the Jews, who doubtless thought thus to honor God, who had caused it to be raised in the desert: however, Hezekiah, who, according to the Bible, did what was pleasing to the Almighty, broke this serpent, to put a stop to the burning of incense to it. From the idol let us pass to its object. You say we do not worship the saints, we only honor them: you will agree, at least, that it is a religious honor?"

"True."

"Well, this honor, whatever it is, is forbidden in the Word of God. Listen again. Cornelius sent for St. Peter: on the arrival of the apostle, he wished to prostrate himself before him: certainly it was not to worship him; for Cornelius, 'a man fearing God,' knew well that the Almighty alone must

be worshipped: he, then, only wished to render to him inferior homage. However, what did Peter do? When he saw him bend the knee, he hastily stayed him, and said, 'Stand up, I myself also am a man.'"

"Yes, uncle; but Peter, who refused that honor when he was only a man on earth, would not refuse it now that he is blessed in heaven."

"Dear nephew, the Bible will answer you. In the Apocalypse, the Apostle John, after having been conducted in vision by an angel, wished to prostrate himself before that celestial being. Certainly St. John, the great apostle, the inspired evangelist, the friend of the Saviour, the revealer of the future—St. John well knew that God alone must be worshipped. In casting himself on his knees before the angel, his intention was also only to render to him inferior homage. But what said the angel to him? 'See thou do it not. I am thy fellow-servant.' Here, then, are the Apostle Peter on earth and an angel in heaven, both refusing a simple honor like what you give to the Virgin and the saints."

"But in this Bible that you so constantly quote to me, there is neither a question of the Virgin nor of angels."

"Well, there is the question of the Virgin; but it is to say that she was only upon earth a creature subject to sin."

"Subject to sin?"

"Yes, since it is said that God gave her grace: we only give grace to the guilty."

"But, uncle, it is said, on the contrary, that she was full of grace."

"Dear friend, I see clearly you only know the Holy Scripture by the faulty translations of your Church. Yes, our translators have put in French, 'full of grace,' to make it be believed, from this equivocal expression, that Mary can distribute favors to men; but the truth is, that in the Greek text, as in all faithful translations, the angel said to Mary, 'Thou hast found favor:' that is to say, been favored, pardoned; and this is why she is said to be blessed. Besides, after this declaration, so far from Mary having favors to distribute to others, she seems afterward to need more for herself, since Jesus reprimands her in these terms: 'Woman, what have I to do with thee?' And in another place, when they came to tell the Saviour that Mary his mother sought

him, Jesus, without paying any attention to her, stretched out his hand toward his disciples, and said, 'Behold my mother and my brethren.' Thus, according to the testimony of Jesus himself, the Virgin Mary, admitted to favor and blessing, is placed in the rank of other creatures pardoned and saved."

"But the angels, uncle: the Bible does not speak of them?"

"Yes, it speaks even of the worship addressed to them."

"Ah! you see; and what does it say of it?"

"It condemns it. Listen to the epistle of St. Paul to the Colossians, chap. ii. 18:—'Let no man beguile you of your reward in a voluntary humility and worshipping of angels, intruding into those things which he hath not seen.'"

"That is strange."

"What remains to be said on the whole of the subject will appear to you still more strange. You know, as well as I, that the commandments of God, given to Moses upon Sinai, with the sound of thunder and the brilliancy of lightning, are perhaps the most solemn part of the word of God. Now, see the second of these commandments, which distinctly speaks of idols and images:—'Thou shalt not make unto thee any graven image, or any likeness of any thing that is in heaven above, or that is in the earth beneath, or that is in the water under the earth: thou shalt not bow down thyself to them, nor serve them, for'"——

"But you are mistaken, uncle: the second commandment is this, 'Thou shalt not take the name of the Lord thy God in vain.'"

"My son, what you have just said is the most shameful perversion of the Roman Church."

"How?"

"Yes, the commandment which you quote, and which the Church has placed second, in order to dispose of what I have quoted, is really the third."

"But by this calculation one would be wanting, while I find ten in all our Catechisms."

"Yes: because, after taking away the second, the Church, to preserve the number so well known as the ten commandments, has made two from the last"

"What do you say, uncle?"

"This is not all. As the first imposture has constrained the Church to commit a second, that has led to a third, the third to a fourth, and all to cover the first lie."

"But, uncle, it is little to affirm it: it must be proved."

"Listen to me, then. I am about to disclose to you this chain of sacrilege and iniquity. The second commandment, which I have read to you, was given by God *entirely* to prohibit idols and images. But the Church of Rome, seeing the party that would be arrayed against it by this express commandment, has *completely* suppressed it in these French verses, which they call the commandments of God, and which begin thus: 'One only God shalt thou adore,' etc. When our Catechisms quote the commandments in prose, they take care to dissemble the second by joining it to the first, and thus from two they make only one. *Lie the first.* But, as you have well observed, by thus rasing the third commandment, one place is left empty. Then what has the Romish Church done? She has divided into two the commandment on covetousness, to preserve the number ten, and to deceive lookers-on. *Imposture the second.* This is not all. As, by dividing the tenth commandment, two were found forbidding the same fault, it was necessary to lessen their resemblance. To do this, the Church in her Catechisms has reversed the order of the phrases. In his holy law, God had said, 'Thou shalt not covet thy neighbor's house, nor his wife, nor his servant, nor his ox,' etc.: that is to say, after having named the house, it enumerates all the objects which it includes—the wife as well as the maid-servant: the servant as well as the other objects; and all signifies that there is nothing, absolutely nothing, we may covet. Here, then, the Church, using her accustomed skill, has extracted from the midst of these phrases all that concerns the wife, has changed its place, and made a commandment of that by itself which forbids to covet the neighbor's wife. *Falsehood the third.* We are not at the end. In thus introducing to a new place a commandment against the desire of adultery, the Church is found to have made another command like the seventh, which already condemns the same crime. Here is another stratagem: the Church alters the seventh commandment, and transforms the prohibition of adultery into a prohibition of impurity. This alteration is very evident: because, when

Jesus in the Gospel quotes this seventh commandment, he does not say, in the terms of the Church, Thou shalt not commit impurity, but 'Thou shalt not commit adultery.' I accept, then, simply, the translation of Jesus Christ himself, and I say that if the Church gives a different sense to the passage, it is that she is deceived, or rather that she deceives us; for she is interested in it, to avoid the double employment of the seventh and ninth commandments. *Fourth, but not last, falsehood.* In the second commandment, placed at the end of the first, speaking of images, it is said, 'Thou shalt not bow down to them;' but in the place of the words *bow down*, the Catholic Catechisms use *worship*, because the expression given by God too clearly condemns the kneeling before images, which the Church authorizes. Here are five alterations rendered necessary to conceal one. A just punishment for the guilty man who, to conceal his crime, commits others which make his guilt more evident to the observing eye, and increase it in the sight of God. Remark that the command of God is formal, radical, absolute. It is impossible to say more than he has said. God seems to have foreseen the subtilties of men, and to have wished to prevent them. His prohibition bears upon three points:—

"1st. Not to make *any* kind of image.

"2d. Of *any* object.

"3d. Not to render to it *any* worship."

"I confess, uncle, your proofs have convinced my mind, but they sadden my heart. It was so sweet to me to have recourse to the intercession of the Virgin and the saints, that, if I must lose them, it seems to me that I shall find myself separated from God by an abyss, for I shall no longer have an intercessor."

"What do you say?—no longer an intercessor! And is not Jesus Christ there? Why, then, did he come upon earth? why did he clothe himself with our nature? why did he suffer, even to death, if it was not to fill up the abyss of which you speak—if it was not to take our hand to put it in the hand of God, and to become thus our Mediator, our means of reconciliation? More than that, it is the Bible itself which teaches us this: it says, 'There is one God, and *one* Mediator between God and men, the man Christ Jesus.'

Is not this passage remarkable? Does it not seem to have been written to condemn at once the intercession of the Virgin and of the saints, and to conduct the sinner, who dares not approach his Judge, toward his Advocate, his Brother, his Intercessor—toward Jesus Christ? Ah! dear friend, let us not pretend to be wiser than God: he has given us an only Intercessor: let us not seek another. This would be to say that Jesus Christ is not sufficient."

"Yes, uncle, he is sufficient between the saints and God; and it is to obtain his intercession that we pray to the blessed ones."

"Another subtilty of the Church, my son. Here is what the Bible says, neither more nor less:—'There is one Mediator between God and men, the man Christ Jesus.' This passage presents a chain of three links: God is the first; man the last; and Jesus Christ, the middle, unites them. If, then, you place angels, saints, and the Virgin between man and Jesus Christ, you lengthen this chain—you change it, you pervert it: you take from us the privilege of addressing ourselves directly to our Saviour. You know a popular proverb says, 'It is much better to have to do with God than with the saints.' Here the people are perfectly right, and the Bible confirms it, by saying that between us and God there is only one Mediator, Jesus Christ. If it was otherwise, it would be said so, and we should read in this passage, There is only one Mediator between God and the saints, to wit, Jesus Christ; but there are others between Jesus Christ and men, to wit, all the saints. Now, if this is not said in the divine word, it declares the contrary, and affirms that the space between God and men is overcome by a single mediator, that is, Jesus Christ."

"However,"——

"Dear friend, if you have so much difficulty in yielding to evidence, it is that prejudices cherished for many years are not easily effaced. I only know one power capable of purifying our soul: it is the influence of the Holy Spirit. And doubtless you will do well to read again this Bible; but let it be with prayer to God to enlighten you with his Spirit. Thereby you will lose the false support of saints and the Virgin; but you will find the intercession, powerful, direct and single, of your Saviour—of Jesus Christ."

INVOCATION OF SAINTS.

Professor Browne, in his late work on the Thirty-nine Articles, has the following on this subject:—

"For this practice no early authority can be pleaded; but against it the strongest testimony of the primitive Christians exists. They assert continually that we should worship none but God. Thus Justin Martyr: 'It becomes Christians to worship God only.' Tertullian: 'For the safety of the emperor we invoke God, eternal, true and living God. . . . . Nor can I pray to any other than to Him, from whom I am sure that I may obtain, because He alone can give it.' Origen: 'To worship any one besides the Father, the Son, and the Holy Ghost, is the sin of impiety.' Lactantius complains of the extreme blindness of men (*i. e.* heathens) who could worship dead men. And Athanasius argues from St. Paul's language, (1 Thess. iii. 11,) that the Son must be God, and not an angel or any other creature, since He is invoked in conjunction with His Father.

"In the circular Epistle of the Church of Smyrna, narrating the martyrdom of St. Polycarp, which took place about A. D. 147, it is said that the Jews prevented the giving of the body to the Christians for burial, 'lest, forsaking Him who was crucified, they should begin to worship this Polycarp:' 'not considering,' writes the Church of Smyrna, 'that neither is it possible for us to forsake Christ, who suffered for the salvation of all who are saved in the whole world, the spotless One for sinners, nor to worship any other.'

"No doubt, the early Christians, believing in 'the communion of saints,' had a lively conviction that saints departed were still fellow-worshippers with the Church militant, and thought that those in Paradise still prayed for those on earth. But it does not therefore follow, that they considered that those who joined with us in prayer ought to be themselves addressed in prayer. On the contrary, we have express evidence that those who believed the saints at rest to pray for the saints in trial, believed that they did so without being invoked. So Origen, 'When men, purposing to themselves things which are excellent, pray to God, thousands of the sacred powers join with them in prayer, though not them-

selves called on or invoked.' Nay, he is here specially arguing against Celsus, who would have had men invoke others of inferior power, after the God who is over all; and he contends that, as the shadow follows the body, so, if we can move God by our prayers, we shall be sure to have all the angels and souls of the righteous on our side, and that, therefore, we must endeavor to please God alone. In the same book, he repeatedly denies that it is permitted us to worship angels, who are ministering spirits, our duty being to worship God alone. And whereas Celsus had said that angels (*δαίμονες*) belonged to God, and should be reverenced, Origen says, 'Far from us be the counsels of Celsus, that we should worship them. We must pray to God alone, who is over all, and to the only-begotten Son, the first-born of every creature, and from Him must ask, that, when our prayers have reached Him, He, as High Priest, would offer them to His God and our God, to His Father, and the Father of all who live according to His word.'

"St. Athanasius observes that St. Peter forbade Cornelius to worship him, (Acts x. 26,) and the angel forbade St. John, when he would have worshipped him. (Rev. xxii. 9.) 'Wherefore,' he adds, 'it belongs to God only to be worshipped; and of this the angels are not ignorant, who, though they excel in glory, are yet all of them creatures, and are not in the number of those to be adored, but of those who adore the Lord.'

"In like manner, the Council of Laodicea, held, probably, about A. D. 364, forbids Christians to attend conventicles where angels were invoked, and pronounces anathema on all such as were guilty of this secret idolatry, inasmuch as they might be esteemed to have left the Lord Jesus, and given themselves to idolatry. Theodoret tells us, that the reason why this canon was passed at Laodicea was, because in Phrygia and Pisidia men had learned to pray to angels; and even to his own day, he says, there were oratories of St. Michael among them."

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"THE MOST HOLY BAMBINO."

THE religion of Roman Catholics is of course to be seen in its perfection in Rome, the city of the pope, where all is under his immediate direction and control; and there, alas! it is but too evident that their idols are numerous, and their idolatry of the grossest kind.

A very favorite idol, expecially with the common people,

is an image which is designated by them as "THE MOST HOLY BAMBINO." The word bambino is simply the Italian for "child," and is applied to this particular image of the holy child Jesus, about which they tell very strange tales. It is a small doll made of wood, about two feet in length; not unlike, except in its dress, the dolls made for the amusement of children. On its head is a royal crown of gold, gemmed with rubies, emeralds, and diamonds. From its neck to its feet it is wrapped in swaddling clothes. The two little feet are seen projecting beneath; so that the face and feet of the image are alone visible.* The clothes are covered with jewels—rubies, emeralds, and brilliant diamonds—so that the Bambino is a blaze of splendor, worth several thousand dollars. It is said, and believed, to be distinguished above all other images of the same kind by its miraculous origin, miraculous history, and miraculous healings, and by the extent and fervor of the worship which is paid to it at Rome. It is exceedingly popular with the lower classes; and the ancient cry of "Great is Diana of the Ephesians" was not more applicable in Ephesus than would be that of "Great is the Bambino of Ara Cœli,"† in Rome. From an account printed in that city, we glean the following information respecting it.

The little image of the child Jesus, of which we speak, was carved in Jerusalem by a devout monk; and he formed it of the wood of the olive near the Mount of Olives. Whilst he wrought at the making of this little image, various marvellous things came to pass. Being in want of colors for painting and perfecting the figure, he betook himself to prayers, fastings, and other mortifications, and thus obtained Divine assistance. He then fell asleep, and when he awoke, lo! a wonderful thing! The image was by a prodigy become the color of flesh. On which he bowed down before it in humble adoration, and then set off with his treasure to Rome. The vessel in which he sailed was wrecked, but the image did not

* The engraving on this tract is copied from a picture entitled, "The true effigy of the miraculous Bambino of Ara Cœli, dedicated to the piety and veneration of the devout of the said church." The picture was bought in Rome by an English lady.

† The name of the church and convent where it is kept, signifying the altar of heaven.

sink with the ship, but, by a miracle, was transported to Leghorn. The news of this was soon spread abroad, and devout people sought it out, and speedily brought it to Rome. On its face being first exposed, the people wept in tenderness, prayed with fervor, ardently sought grace from it, and all securely obtained it.

It is stated that on one occasion a devout noble lady, from her great devotion, took away this little image, and brought it to her house; but after some days it miraculously returned to the Ara Cœli, ringing all the bells of the church and convent without any person touching them. All the monks ran together at this prodigy; and, to their highest astonishment and wonder, they beheld the image of the holy Bambino upon the altar. It is on account of these wonderful things that it is worshipped by the Roman citizens, and enriched with such precious jewels.*

Such are the principal particulars published by the authorities respecting this image; and an implicit belief in the Bambino of Ara Cœli is, next to a belief in the virgin Mary, the most prominent article of faith in the creed of a Roman of the lower class. They almost universally believe that its presence in the chamber of sickness is of the greatest benefit. If any person is so extremely ill that recovery would seem doubtful, the presence of the Bambino they think will settle the question; for it is believed that recovery or death can always be determined according as the face of the patient becomes pale or flushed on its introduction. Such notions of course lead the friends of the sick to send for the Bambino. The monks, however, will not permit its presence unless at a considerable cost; and thus many a family is impoverished by the money they give, and the convent enriched by the money it receives.

But strange as all this may seem, it is not near so strange as the sight of the Bambino when going to visit its patients. It is a common saying, among the people of Rome, that "the little doctor," as some of the more profane are pleased to term it, receives more and better fees from the sick than all the medical men put together. It is certain, at least, that it is brought to visit its patients in grander style; for a state

* See the Rev. Hobart Seymour's Pilgrimage to Rome. Seeley.

coach is kept for it—a coach quite as fine, in its way, as those of the cardinals or pope—a coach which seems a meagre imitation of some worn-out state coach of a lord mayor of London. In this coach the Bambino is placed, accompanied by some priests in full dress; and onward they move, stately and slow, as a rapid movement is thought inconsistent with the dignity of the image; and then, as it passes, every head is uncovered, and every knee is bent, in the streets through which it moves. The pope may pass, and be saluted as he passes: the image of the virgin Mary may pass, and many a head is bared before it: the host* may pass, and some may kneel, and some may salute; but if the Bambino passes, every head is uncovered, and all the lower classes, let the streets be ever so wet and dirty, are prostrated in worship before it.

The great festival of this little image is celebrated annually in the church of Ara Cœli, beginning at Christmas and ending at the Epiphany.

An English clergyman,† who was present on several occasions, a few years ago, has given the following description of what he witnessed:

"My first visit to this celebrated image was on the 26th of December. On our arrival, we found considerable difficulty in entering the church, so great was the crowd. The approaches and entrances were besieged by venders of pictures of '*The most holy Bambino,*' of every size and in every form, in sheets and in frames, some in the brightest colors, and others glittering in tinsel, to rival the brilliant gems they were designed to represent. It was surprising to see the number of these that were purchased by the people, as they arrived or departed. Having at length obtained an entrance, though with some difficulty, through the crowd of people who filled the church—and who seemed collected there, not to worship God, but, like ourselves, to see the sight—we were shown by an attendant to a spot within the rails of a side chapel: where, free from pressure, we could examine the scene at our ease.

"It was extremely pretty. The chapel was fitted up as a stage, and the scene represented was the interior of the stable

* The consecrated bread, or wafer, which they use in their sacrifice of the mass, and believed to be changed into the body of Christ.

† The Rev. M. Hobert Seymour. See his "Pilgrimage to Rome."

of Bethlehem, soon after the birth of our Lord. There were a cow and an ass, somewhat concealed, and apparently designed, as in some pictures, merely to show that it ought to represent a stable. There was nothing else that could remind us of the place; for there sat the virgin Mary, gazing with natural delight upon her child, attired in silk of the most vivid crimson, and adorned with a crown of gold, with necklaces of gems, and bracelets of brilliant jewels. Such finery seemed unsuitable for that meek and lowly maiden, and no less ill-suited to the stable, and the society of the cow and the ass. Beside her stood the aged Joseph. He was dressed not unlike a monk, and leaned upon a long staff, quietly gazing upon the child. 'The Bambino,' or child, lay in an elegant cradle at their feet. The crown was upon its head, and its swaddling-clothes were a tissue of silk and silver and gold: while the diamonds and rubies, the amethysts and emeralds, and other precious stones, were as numerous as could well be arranged on so small an object. All this, however, only occupied one side of the chapel, and was very ingeniously managed so as to leave the other side, and all the back part, to be arranged at a distance. There was a rich and well-planted country in view. In one direction were the shepherds keeping watch over their flocks, not indeed by night, for that could not be managed but by daylight. They were seen, not exactly keeping watch, but sleeping, with their sheep around them: while the angel hovers above them, coming to announce the birth of the Saviour, who is Christ the Lord. Afar off, in another direction, was seen a sort of procession winding its way between the hills: while a star, like a comet, hung suspended before them, thus denoting them as the wise men of the east coming with their offerings. All this, however, did not complete the sight; for the roof of the scene, and the extreme distance behind, were designed to represent the interior of the heavens—the very heaven of heavens. In the centre, a most profane and impious attempt had been made to represent the Almighty as the Ancient of days—as an aged father, looking down upon his son in the form of flesh; while the whole heavens presented a glory, composed of a multitude that no man could number of cherub faces, all circling around the god, and, like him, looking down, as in admiration, upon the scene in the lowly stable of Bethlehem.

"On our next visit to the church, the scene had changed. The Bambino no longer lay in its cradle, but was held in the arms of Mary, and both the mother and the child were attired in the same costly and magnificent apparel. The wise men from the east had arrived; and, robed as kings, were presenting their rich and splendid offerings, while they adored the Messiah. In most other respects the scene was not changed.

"This, however, was not the only sight to be seen in this church connected with the Bambino, at this season. Whilst multitudes of persons, almost entirely of the lower classes, were arriving and departing in unceasing succession, we observed a little girl of about ten years of age, dressed modestly, and not unlike a nun, elevated on a platform, and preaching to a large congregation! She concluded at the moment that we came within the sound of her voice, and was immediately succeeded by a little boy of about the same age. He was robed in the ordinary dress of the clergy—with cassock and short surplice, with the usual cap worn by the priests in the churches. He was a perfect miniature of a priest. There was not a smile on his little face. He looked grave and serious. He seemed as if he felt what and whom he represented. The moment he took his place, he proceeded, with the utmost gravity, to lift his cap in the usual way, then to cross himself, and then to kneel in private prayer. He arose and resumed his cap, took out his white handkerchief and used it, looked gravely at the people, repeated a few words: again took off his cap, and, after thus mimicking, with the most perfect accuracy, every thing the priests and monks are in the habit of doing when going to preach—and at the same time mimicking them with a gravity of look and manner exceedingly droll in so young a child—he actually commenced a sermon. So admirably did the little fellow conduct himself, that I could not guess whether all this was done in sober seriousness, or in mockery of the priests and monks; especially as the child was incomparably schooled in the acting. The movement of his limbs, and the whole expression of his face, were inimitable: so that, while he acted throughout with the utmost gravity, the whole congregation, consisting of men and women, monks and children, laughed long and loud at what seemed to them an admirable imitation of

their priests preaching. And yet the sermon, otherwise, was not one to be laughed at. It was well written; and the little fellow had learned it by heart, and had been most carefully trained to go through every portion of it. He would now address himself to the fashionable, now to the careless, now to the wicked. He would then appeal to the heavens, then to the earth, then to the Bambino, with his hand outstretched, and his finger pointing to the scene before described. At one time his hands were clasped, and his head hung upon his breast, with an expression of deep sorrow. At another time his arms were flung wide, and his little face turned as toward heaven in the expression of adoration. Then, at the conclusion of each paragraph or division of his discourse, he would, in the most cool, collected, and solemn way, so as to excite considerable laughter, draw forth his handkerchief and apply it to his face, and then pause, and prepare for again proceeding. And at the conclusion of all, he knelt down and repeated a prayer with much action, flinging his arms about as was common with the priests in such prayers, and in the end pronounced the blessing, with all the usual crossings and formalities. On the whole, it was a very singular spectacle. It seemed as if it was thought that, as this was the festival of the Bambino, or child, so it was to be a bambino, or child, who was to preach on the occasion. I believe, however, that the custom is connected with schools, and that the cleverness of the scholars is exhibited in this way. At all events, the parents of this little fellow—and he was really a fine little fellow—looked in very natural admiration on the clever way in which he enacted his part as the miniature of a priest. The monks and friars, who, in considerable numbers, laughed aloud, and even clapped their hands, seemed to enjoy the scene as a capital joke; while the mass of the people looked on, and laughed and joked, as if it were an amusing species of Punch and Judy."

The Epiphany is the day of the Bambino's great procession, exhibition, and blessing of the people, before it is locked up for the year. Mr. Seymour says:—

"About three o'clock in the afternoon of that day we repaired to the church of the Bambino, the Ara Cœli. It was exceedingly thronged, but there was a body of military to make arrangements and to keep order. There were many

priests officiating at some service at the altar, and there was ample use of holy water, incense, and music. In the midst of these services these priests left the altar, and proceeded with incense down the aisle of the church. There were six priests, all robed, accompanying the chief or officiating priest, together with a large number of incense-bearers, candle-bearers, and other officials, in canonicals. All these, together with the soldiers as a guard of honor, passed down the aisle, while some canticle was slowly chanted, and the censer waved, and the smoke ascended, and the perfume filled the church. On arriving at the chapel before described as fitted up for the Bambino, the procession paused, and the priest bowed low before it: they then formally incensed it;* and, again falling into procession as before, returned to the high altar and resumed the services.

"After some moments, the curtains, which had screened from the view the whole choir behind the high altar, were drawn aside, and there issued four men bearing enormous torches lighted, each torch composed of four large candles, and burning in prodigious candlesticks. At the same instant a company of soldiers took their station before these torch-bearers, and moved towards the side aisle of the church; and then there issued a long column of monks, all in their monkish habits, and every monk bearing a lighted candle or torch in his hand. Their number was about eighty; and as this long train of monks passed slowly by, they were followed by a military band belonging to the pope's guards, and their martial music rang and rang again, reverberating through the vaulted building with extraordinary power. This military band was followed by officials carrying staffs: these again by four torch-bearers, as before: then six priests in their robes: then by the officiating priest, supported by two others as assistants: then by certain officials; and finally by a guard of soldiers. In this procession all parties, priests, monks, ecclesiastics, and officials, were robed in full costume. All the military carried their arms, and were fully accoutred; and as the whole passed down the church, the monks moving two

* This means that the incense-bearer threw up the censer toward the image, that the smoke of the incense might perfume it. The censer is the vessel which holds the incense, and it is suspended by chains, so that it may be swung about.

by two with their candles or torches, it presented a very singular and striking appearance.

"In this order they passed down the side aisle of the church, passing the stage where the Bambino lay. The head of the procession passed through the door at the end of this aisle; and when the priest came to the stage, instead of passing on, he and his assistants paused, entered the stage, and, with much reverence and more ceremony, took the Bambino from the arms of the virgin Mary, and then followed the procession out of the church. I went forth with the priests, that I might witness all.

"The church of Ara Cœli stands on a height, and is approached by a flight of 124 steps of Grecian marble, said to be those that formed the approach to the temple of Venus in the times of heathenism. At the top of this magnificent mass of white marble is the front of the church; and it was on this spot I stood to witness 'the blessing of the most holy Bambino,' one of the most extraordinary spectacles to be seen in the Church of Rome. The whole space below and up the long flight of steps was thronged to excess. The masses of the people were wedged together as closely as possible. There could not be less than five thousand persons: every head uncovered, and every face upturned, gazing intently upon the scene in front of the church. And such a scene! There, at the height of a hundred and twenty-four steps above the great mass of the people—there stood the priests in all their splendid robes. On one side were arranged about forty monks: on the other hand about as many more; and clothed in their sombre dresses, and waving their blazing torches in their hands, they presented a scene of the most striking kind. In the midst were the more immediate officials, holding aloft their gigantic torches; and in the centre of these again were priests surrounding the high-priest, who held the little image, the Bambino, in his hand. At least one hundred torches, each in the hand of an ecclesiastic, glittered and flamed around. The incense was waved before them, and enwrapped all for the moment in its clouds and perfume. The military band filled the whole place with a crash of music, and the soldiers of the guard presented arms, as the chief priest lifted the little image—slowly lifted the Bambino—raising it above his head. In an instant, as if the eternal Jehovah were

visibly present in the image, among the vast multitude gazing from far beneath, every head was uncovered, every knee was bent, and almost every living soul was prostrate before it. He raised it slowly a second time: he raised it in the same manner, only more slowly, the third time; and the muttered words of prayer ascended from the vast multitude, and told how deeply and universally rooted among the people is this worship of the Bambino. I felt as if my blood was frozen within me at so awful a spectacle.

"Another scene soon followed. The Bambino had been worshipped by those without the church, and had conferred his blessing. He was now to be worshipped by those within, and they were to receive his blessing.

"The procession reëntered the church and approached the high altar, the priest holding the Bambino before his breast in an erect position, with its back to himself. He then placed it upon the altar, and he and his assistants knelt and adored it. After a short space he again rose, and, taking it into his hands, again held the little image before him. The music of the military band rang through the arched aisles; the incense poured forth its volume of perfume; the hundred lights waved in the hands of the monks; the priest lifted the little image above his head; and in an instant the whole assembly, at least two thousand souls, lay prostrate upon the earth. A thrill ran through my frame at the sight. He raised it the second time: he raised it the third time: he then slowly returned it to the altar. The people arose from their prostration, and the priest carried their idol behind the curtains, and the festival was ended."

This ceremony is called "the benediction, or blessing, of the Bambino." And to obtain this blessing, the poor, simple populace of Rome congregate in thousands.

Surely we have here as gross idolatry as any that was ever found in Pagan Rome. Here is bowing, kneeling, and prostration, to a little wooden image; and a belief that there is divine power in it to give the Divine blessing. Can any practice be more directly opposed to the commandment of God?—"Thou shalt not make unto thee any graven image, or any likeness of any thing that is in heaven above, or that is in the earth beneath, or that is in the water under the earth: thou shalt not bow down thyself to them, nor serve

them; for I the Lord thy God am a jealous God." All this, too, be it remembered, takes place under the immediate sanction of the pope: his own guards being in attendance to do honor to the idol. When the men of Babylon bowed down before the golden image which Nebuchadnezzar the king had set up, it was not more gross or authorized idolatry than the scene before the little Bambino. And what wicked trifling with sacred things to set up children to preach and pray, to the manifest amusement of both priests and people! And who can justify the horrid profaneness that dares to paint a picture of our Heavenly Father, a blasphemous caricature of the Most High? Truly the Church of Rome has fully earned in these, as well as in other ways, the awful title of "MOTHER OF ABOMINATIONS."

That she should thus succeed in palming such services on her members, as the worship of Him who is a Spirit, and requires to be worshipped in spirit and in truth, is wonderful; but the sure word of prophecy from the beginning has prepared the true Church to expect this; for is it not in reference to the Roman apostasy that it is written, "Whose coming is after the working of Satan, with all power and signs and lying wonders, and with all deceivableness of unrighteousness?" She never could have succeeded, however, in substituting such services for the pure and spiritual worship of God, had she not studiously withheld the Holy Scriptures from the people; for therein, from first to last, idolatry is denounced in the most fearful terms. The Old Testament describes it as the abominable thing which God hates, and shows the tremendous judgments which sooner or later attend it; and the New declares that "idolaters" have no portion in "the kingdom of God," but that they "shall have their part in the lake that burneth with fire and brimstone." Well, then, with such services in her churches, may she take pains to keep the Bible out of sight. That this is done, she may deny in Protestant countries; but what is the fact? In Rome, where Romanism is assuredly to be seen in its perfection, whilst images are numerous and cheap, Bibles are scarce and dear in the extreme. The poor man cannot possibly get a Bible in Rome, whilst the rich will only get one with difficulty. Well, too, may her learned missionaries in all foreign lands refrain from translating the Scriptures, and from putting

them into the hands of those to whom they are sent; for if they did so, these abominations would soon be made manifest to the simple-minded converts. In New Zealand, for instance, where the word of God is happily in the hands of many, a discussion of nine hours' duration between a clergyman and a priest on the points of difference between them, was terminated by the assembled natives shouting out as with one voice THE SECOND COMMANDMENT. And we cannot wonder that both in Italy and in Ireland, in so many of her catechisms, this commandment is altogether omitted.

How thankful should we be that in this favored land we are not left to any garbled extracts of the divine word for guidance in the path of duty; but that we have within our reach the entire volume of sacred truth, and may search, each one for himself, the records of eternal life. O! what a poor substitute for this blessed book are those representations of sacred subjects which are set forth in the churches of Rome for the instruction of the populace—such pantomimes, for instance, for it deserves no better name, as that which is annually performed in the church of Ara Cœli. It is to no wooden idol, nor wooden cross, that the word of the Most High directs the sinner to look for life and peace. It is to no gorgeous picture, to no pompous ceremony that it would direct his thoughts. Its language is, "BEHOLD THE LAMB OF GOD, WHICH TAKETH AWAY THE SIN OF THE WORLD!" "THE BLOOD OF JESUS CHRIST HIS SON CLEANSETH US FROM ALL SIN." "WHOSOEVER BELIEVETH IN HIM SHALL NOT PERISH, BUT HAVE EVERLASTING LIFE." John iii. 16. "Being justified by faith, we have peace with God through our Lord Jesus Christ," "by whom we have received the atonement," and "through whom we have access by one Spirit unto the Father," and may "come boldly to the throne of grace," to offer not an idolatrous worship through images and pictures, but a spiritual worship, "a reasonable service," "acceptable to God through Jesus Christ our Lord." "We know," says the apostle, "that the Son of God is come, and hath given us an understanding, that we may know him that is true; and we are in him that is true, even in his Son Jesus Christ. Little children, keep yourselves from idols." 1 John v. 20, 21.

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JESUS AND JESUITS.

FROM THE FRENCH OF N. ROUSSEL.

THE other day two hackney-coachmen were quarrelling While the one mounted on his seat, sat there silently, arms crossed, and whistling carelessly, the other went on vociferating all manner of abuse: "Fool!" cried he. The other remained unmoved. "Thief!" Still silence. "Runaway from the galleys!" Nothing said. "Jail-bird!" Still nothing. "Forger!" The same imperturbability. "Murderer!" The same phlegm.

The insulting party, exasperated by the calmness of the philosopher, stops to devise some injurious epithet, which includes all others. At last he cries out, "Jesuit!"

This time the phlegmatic coachman jumps down from his box, grasps his whip, and with it lashes the face of his enemy. The crowd, collected to witness the quarrel, bursts into loud laughter, whilst a tear shone on the copper-colored cheek of a foreigner of benignant aspect, who was passing by, and whom we will follow. Arriving at the library of the "Maison Dorée," he stops to look over the titles which catch his eye: "Action against the Jesuits;" "The Jesuits Unmasked."

The melancholy of our friend seemed to increase, and, as if to escape from it, he left the Boulevard for the Rue Richelieu. As he neared the Théâtre Français, the crowd stopped him once more. He inquires the cause, and he learns that Tartuffe is to be played.

"What is Tartuffe?" asked he.

"Well, to be sure!" answered a shoe-black, who was one of the hindmost of the string. "Where can this man come from, that he does not know Tartuffe—the Jesuit hypocrite

and thief? Give three francs, take my place, and in coming out you will be able to tell me all about him."

The copper-colored man, without knowing where he was going, allowed himself to be pushed on till he reached a bench in the pit of the theatre. It would be needless to say that the audience applauded every sally made by Molière against hypocrites, and applied by every one to the Jesuits. It may also be imagined that our poor foreigner was not cheered by all this: but, at all events, we must explain the cause of his sadness.

Olilu was born in a country, of late famous in France, in the island of Tahiti. All the world knows that that rock in Oceanica, within the last fifty years reclaimed from barbarism, has been Christianized by the efforts of Protestant missionaries. All the world knows that not long ago the ultramontane party, jealous of the success of this mission, determined to destroy it, and to confiscate its ruins to the advantage of the Roman Church. But all the world does *not* know that the secret spring of that plot was under the hands of Jesuits, skilful enough to assign, as a pretence, political interests, to excite national pride, and to carry on their vestry-meetings upon the ships of our navy, and at the cost of the state. But to continue.

Our Tahitian, then, had already read the Bible, and taken the most lively pleasure in contemplating the admirable life of Jesus Christ. *Jesus!* that one word was for him a summary of every virtue,—of uprightness, love, and devotedness, —and thus he had but one rule of conduct, to imitate his Saviour; but one method of reasoning, to quote his words.

This was his state of mind when the missionaries of Rome arrived, sufficiently Jesuits to conceal their intentions at the first. One of them, desirous to learn the language of the islanders, took Olilu for instructor, and was not a little surprised to find in the so-called savage such warm attachment to the Bible, such profound admiration of Jesus Christ. But as he purposed, if possible, to take him back with him into Europe, there to teach the Tahitian language to such of his colleagues as were to be sent out as missionaries to the island, Father Clement thought it prudent to let it appear that they were both of the same religion. Olilu was soon persuaded, and they embarked together. During the voyage Father

Clement was anxious to begin the conversion of this admirer of Jesus, and he thought he could not recommend himself more effectually than by calling himself a Jesuit. Unfortunately, he fell sick, and died before they reached the port. His neophyte, still unconverted, arrived, therefore, in England alone.

The first thing Olilu did was to inquire (for he had learned English from the Protestant missionary) where the Jesuits were to be found. "The Jesuits!" was the wondering reply: "they have been expelled the kingdom for ages." "Where shall I find them, then?" "No doubt in Portugal, where the ship you see yonder in port is just going."

Arrived at Lisbon, Olilu inquires for the reverend fathers. "Expelled: expelled from the kingdom and its colonies," was the reply. Olilu thought to himself that his friends had doubtless only passed the frontier. He came then to Madrid. Here again the same question and the same answer, with this only difference, that from Spain the Jesuits had been driven again and again.

This time Olilu said to himself that he had done wrong in not going straight to France, seeing that Father Clement was a Frenchman. He came then to Paris, where we have met him, and now his sadness and his depression are intelligible enough.

We have left him at the Théâtre Français, seated next to a young man with a timid and downcast look. Olilu, whose character was frank and open, had already, between the acts, found time to relate his history, ending it with his constant question:

"Where shall I, then, find my friends the Jesuits?"

"Hush!" said the young man, in a mysterious whisper; but on perceiving that his left-hand neighbor had heard the question, and was listening to the answer, he replied aloud:

"Jesuits! there are no longer any: they have been driven out of France." At the same time, discerning on the features of Olilu signs of most sincere regret, he whispered in his ear while giving him a card, "Come to-morrow to this address, and we will have some conversation."

Olilu, true to the rendezvous, was not a little surprised to find the young man he had seen the night before in a black coat, now dressed in a cassock. "What!" he said, "can you be a priest like Father Clement?"

"Perhaps."

"But if so, why did I see you yesterday without the sacred costume?"

"Because, according to the opinions of the world, an ecclesiastic should not go to the theatre."

"But if it be a sin when the world knows of it, is it not still a sin, even if the world should be ignorant of it?"

"No, my friend: what difference does it make to my neighbor whether I spend my evenings here or there? No doubt, if people knew it, they might be scandalized, and therefore we are bound to take every precaution to escape indiscreet remarks; and, for example, rather than expose the cassock in the streets at ten o'clock at night, it is better to return home at two in the morning. I repeat, let us, above all, avoid scandal: all our doctors are agreed upon that."

"Of what doctors are you speaking?"

"Of those of your friends."

"What! you are a Jesuit!" exclaimed Olilu, joyfully.

The young man smiled.

"Yes," he said, in a low tone, remembering that walls have ears; "and know, that I should not have trusted you with this secret, if you had not spoken to me so much about Father Clement—the poor man is dead, indeed!—but you can still be useful to me in teaching the language of your country."

"I cannot make it out," said Olilu, quite bewildered. "I came into Europe to search for the Jesuits, and to each one of my inquiries I receive for answer: Driven from England—driven out of Portugal—out of Spain—out of France. As to that, I could still say to myself that the disciples of Jesus Christ had always been persecuted, and thus I could reconcile the virtues of my friends with their general expulsion. But now I learn that, according to their doctors, darkness sanctifies sin; and that, provided scandal be escaped, vice is no more vice. According to this rule, it is evil that you are careful to hide, while our common Master recommends us to hide what is good. 'When ye pray, enter into your closet, and shut the door,' are the words of Jesus. But you—Jesuits—you shut the door of your closets, that you may sin. Another thing surprises me. Yesterday, at the theatre, before our next neighbor, you told me—speaking of the

Jesuits—'There are no longer any.' And to-day you yourself are one! One of these assertions must then have been false?"

"No."

"Yet you said, in a loud voice, 'There are no longer any Jesuits in France!'"

"Yes; but I added, in a low voice, 'There are none in the eye of the law."

"That—according to you—that is not a falsehood?"

"No, my friend. According to our doctors it is simply a mental reservation."

"But the Master of your doctors—he whose name you bear—says, on the contrary, 'Let your yea be yea, and nay, nay; for whatsoever is more than these, cometh of evil.' That is the uprightness of Jesus: and it seems to me that it contrasts strangely with the double-dealing of his imitators."

While the young man was planning an answer, Olilu continued: "For the rest, now that I have seen your theatres, I own I share the opinion of the world as to their not being proper places for you."

"No doubt, my friend, if, like the generality, I had been there to seek for worldly enjoyment."

"Were you there then for your edification?"

"Why not? Do you not understand that it is indispensable in order to combat evil, to have seen it, and to enter at times into unholy places in order to unfold their dangers to others? Thus my intentions in going there were the purest possible. My aim was to do good: and, in order to attain that end, all means are good."

"You think so?"

"Doubtless; and to our moralists you owe the well-known precept—'The end justifies the means.'"

"I do not know your moralists, but I know that an apostle of Jesus has said, 'Shall we do evil that good may come, as some have said of us, whose condemnation is just?' It seems to me, sir, that we ourselves are the people here condemned."

"'*It seems to me*,' is properly said," answered the young man, in an ingratiating tone: "for that expression conveys to me an admission on your part that the matter may be differently viewed. Now, so soon as an opinion can be discussed,

so soon as it is only probably good, probably true, from that moment each one is free to adopt or reject it. Even our doctors admit that of two probable opinions, we are at liberty to choose the least probable. This is what we call 'probability.'"

"Probability!" said Olilu, with increasing astonishment. "I have never seen that word in the gospel. On the contrary, I have met with passages like this: 'Abstain from all appearance of evil.' You see that there is a very wide difference between my holy Lord Jesus and your indulgent Jesuits."

"My friend, I do not know in what edition of the Bible you find out these quotations, but they are unfamiliar to me."

"Look, then, at my New Testament."

"What! a Protestant New Testament?"

"I know no other. Is there, then, any other?"

"Certainly! There is this of the Pére Amelot."

"Let me see it. But I do not find it the same as mine. One of these translations, then, must be faulty. Look, for example: here it is said that a bishop ought to have been, and not that he ought to be, the husband of one wife. Now, lower down, the wives are spoken of as being still alive. So, then, your Amelot is mistaken."

"No, my friend, it is not a mistake: it is a prudent correction."

"What! the Pére Amelot correct God! Say, rather, that it is a fraud."

"Not exactly. We must distinguish between one fraud and another. Thus: to deteriorate any article of sale for the purpose of gaining money would be a sin; but to allow one's self an innocent prevarication to keep men under the wholesome influence of religion,—this is permitted. You can understand that the celibacy of the priest is useful to the Church, edifying to the people, favorable for the purpose of confession. Now, to modify slightly a text, in order to support a serviceable doctrine, which would have been shaken by a too servile translation,—this is not a fraud; or, at least, you must allow that it is a pious fraud."

"A pious fraud! But, sir, you take a strange advantage of the pliant nature of words. A pious fraud! The words offend my ears as much as if you were to speak of a veracious lie or a virtuous crime. I own that my gospel has not brought

me on as far as this. I see there, that the Christian is to be harmless as a dove, to walk as a child of light, to behave honestly as in open day."

"My friend, I am not accustomed to so much disputation. Our first duty, as members of the society, is to obey our superiors."

"But, sir, one can obey, and yet make use of his reason."

"Reason, say you! Nay, reason goes for nothing where Loyola commands. Thoughts, reflection, conscience, have henceforth no meaning for us. At a sign from the General of the Order we are bound to renounce our will, our ideas, our intelligence, our affections, and to let ourselves be turned and torn like a corpse, without any resistance."

"And you call that being a Jesuit?"

"Yes."

"And you call that imitating Jesus?"

"Yes."

"Well, then, I tell you that you Jesuits are as much like Jesus as the devil is like God, hell like to heaven, night to day, falsehood to truth, hypocrisy to candor! O, now I understand well those passages of the Bible which speak of the wolf in sheep's clothing, and of Satan disguised as an angel of light. They evidently refer to the Jesuits taking the name of Jesus."

Here the young man with the downcast look tried to smile, while grinding his teeth; and taking out his notebook, asked the name and address of his friend, who gave them both and went away.

On the morrow Olilu had disappeared. A short time after, a dungeon of the Holy Inquisition opened, closed, and opened no more!

These are the men who, at the present time, want to govern us! These are the men who call themselves the great champions of Catholicism; or rather, who pretend that they themselves constitute Catholicism. Be it so. But let us then be permitted to reject this Catholicism for the gospel, these Jesuits for Jesus, hypocrisy for uprightness, the devil for the Lord! Better the drunkard in the alehouse, the gambler in the tennis-court, than the Jesuit beneath his mask; for the drunkard owns himself a drunkard, the gambler a gambler; and thus it is possible that they may be converted. But the

Jesuit, speaking of his virtues in the very midst of his vices, deserves only the reward of hypocrites—eternal damnation! Woe to the Church pushed on toward that declivity! Woe to the people lying under that extinguisher! A little longer delay, and it will be too late!

But perhaps these men are better than their principles, and that they do good, albeit they preach evil. Be it so; but then the whole of Europe and the best of the popes must be the guilty parties; for the pope and Europe joined to sweep away this virtuous society from the face of the earth. Either Clement the Fourteenth, and the monarchs and the nations of his day, were criminal persecutors, or the Jesuits, whom they accused of all sorts of crimes, were justly expelled. Now, was it Henry the Fourth who counselled Ravaillac to murder the Jesuits, or the Jesuits who instigated Ravaillac to stab Henry the Fourth? Was it the Pope Ganganelli who caused the Jesuits to be poisoned, or the Jesuits who led to the poisoning of Ganganelli? Was it the English Parliament that sought to blow up the Jesuits by a Gunpowder Plot, or the Jesuits who devised that hideous conspiracy against the Parliament? Who, in Spain, was guilty of high treason, the king or the Jesuits? Who revolted in Paraguay, the Portuguese or the Jesuits? Who, from the recesses of the confessional, have directed so many intrigues, spoiled so many families, guided so many daggers, the Jesuit confessors or their martyrs? Open the page of history which answers you, and (rare occurrence!) you will see the people and the kings unite to shake from their houses and their kingdoms this vermin into the mire!

And shall we now go and draw them out of this mire, to seat them at our sides, and to be sullied by them? No: let us open our eyes: let us lift our heads, already drooping beneath the poisonous influence of that Jesuit-morality poured on us by Romish pulpits and Catholic books; and, in order to place the widest possible gulf between us and the Jesuits, let us go to Jesus himself.

Would you know, in one word, the impassable distance between the doctrine of the Jesuits and that of Jesus? Listen. It is this: Jesus pardons sins which have been committed: the Jesuits excuse sins yet to be committed. By his free and complete pardon of the past, Jesus disposes men to do good

in future: the Jesuits, by their indulgence toward our future conduct, lead to all that is wicked. Jesus pardons, that the pardoned man may joyfully love his brethren, and seek to serve them: the Jesuits excuse, in order to give to the man thus excused the right to go on sinning with impunity.

I shall make myself better understood by a story:—A good king of a wicked people consulted two of his ministers as to the best method of having his laws obeyed. "Sir," said the one, "make a code that will be easy to follow. Tolerate little offences, mitigate the penalties imposed upon great ones: call lying, a *joke;* call impurity, *pleasure;* theft, *necessity;* crime, *folly;* and reserve your punishments for monsters of iniquity so atrocious that you will scarcely find any such to punish."

The king followed this advice; and it came to pass that the wicked nation, profiting by the indulgence of the law, became yet more wicked. They lied, and called it jesting: they debased themselves, and called it amusement: they stole and murdered, and excused themselves by pleading destitution or drunkenness: so that the laws required yet further relaxation before they could be kept, and the pitch was reached of calling evil good, and good evil. This is what the morality of the disciples of Loyola leads to!

But the good king, discovering his error, called in his other counsellors, who said: "Sir, reëstablish your former code of strict laws; and when the terrified people feel themselves guilty at your tribunals, which condemn them all to the loss of one of their limbs; when the whole nation is confronted with your soldiers, armed and ready to execute the sentence; then proclaim throughout the realm a general amnesty for the past, and invite your subjects to come and ask you for all they need, in order to live for the future as good and loyal citizens. But that they may learn to put faith in your promises, endure yourself the sentence which you pronounced against the guilty." The king took the advice, and, in the sight of all his people, had one of his hands cut off by the axe of the executioner, and with the other beckoned to the crowd to come and receive his pardon. Do you think that any one could remain indifferent to such a spectacle? Do you think that in future a subject ransomed by the blood of his king would be found to disobey his benefactor? Do you not rather see that

gratitude would melt the hardest heart, and that, at all events, no one would dare to presume that this king, who had punished past sin thus in his own person, would excuse sin in time to come? This is the religion of Jesus Christ!

Know it, then, each and all, (and this is the conclusion at which I have been longing to arrive,) Jesus Christ pardons us—not some of our sins, but all of them—not only our lighter offences, but our most serious—not because of any compensation in money or in penitence, but freely! And his apostle tells us, in so many words, that we are "justified freely by grace through the redemption that is in Christ Jesus." Rom. iii. 24. If you ask me on what condition, I answer you as does the same apostle, that it is on the simple condition of trusting, of giving yourself up; or, to use the words of the Bible, of "believing in the Lord Jesus Christ." What did the prodigal son do when he came back destitute to throw himself into his father's arms? He trusted him! What did the woman, when she came, all stained as she was, to weep at the feet of Jesus? She trusted him! They are pardoned, are saved, only because they believed and trusted. There is nothing else and nothing better for you to do. Open your heart to God, confess your sins to him, pray to him with tears, as on your dying-bed you would pray to an offended father to forgive and bless you; and be sure that God is not less pitiful than an earthly father!

Reader, remember that, in writing *Jesus and the Jesuits*, I have not only at heart to separate you from the latter, but to bring you nearer to the former. If, having read this tract, you only go and declaim against the disciples of Loyola, without seeking to become a disciple of Jesus, you have gained nothing by such reading—nay, you have rather lost by it—and you have in part imitated the conduct of those you are blaming. For it is jesuitical to blame evil without doing good.

Would you know more about this saving faith? Do not rest satisfied with these few lines, but go and search in the word of God; and if the extent of the whole Bible frighten you at first, begin by reading the New Testament.

EXTRACTS IN PROOF.

It has been said that the true is not always probable. This is the case as regards the doctrines we have attributed to the Jesuits: we are, therefore, obliged, in order to convince the most incredulous of the truth of what we have stated, to quote a few short passages from the doctors of that Satanic society. To abridge them, we take our quotations from a work lately published: "Moral and Political Doctrines of the Jesuits. Paris, at Jules Labite's, 1844." All would do well to seek for more complete information in that work.

We will now, without any comment of our own, let the disciples of Loyola speak for themselves:—

Probability.—"It is probable to me that the cloak I possess is really mine: I judge, however, that it is more probable that it belongs to you. I am not obliged to restore it to you, but I may safely keep it." (Ferdinandus de Castro Polo.) See the twelfth page of the work which we have named above.

Lying.—"Every time, then, you invincibly believe that lying is commanded to you, lie." (Car. Ant. Casnedi, p. 34.)

False Witness.—"A witness may not receive any thing for telling the truth, but he may receive a salary on account of the injury that he has done himself thereby; if he receives any thing in return for *false witness*, he is not obliged to make restitution." (Emmanualis Sa, page 44.)

Mental Reservation.—"When we begin by saying, *I swear*, we must add, in a low voice, this mental reservation, *to-day*, and continue aloud, *I have not done this or that.*" (Vincentius Filliucius, page 55.)

Corruption of Judges.—"If a judge has been bribed to give an unjust sentence, it is probable that he may keep the sum." (Honoratus Faber, page 73.)

Theft.—"Small thefts, committed at different times and on various occasions, from one or more persons, are never mortal, however large the total sum may be of which we have made use." (Etienne Bauny, page 84.)

Murder.—"A poor man in this case (a case of extreme poverty) may even kill any who would prevent him from taking what is necessary for him." (H. Busembaum, p. 90.) . . . . . "An ecclesiastic may lawfully kill a calumniator

who threatens to spread atrocious accusations against him, or against his religion." (Franciscus Amicus, page 110.)

Infanticide.—"If a modest girl has been seduced against her will by a young libertine, she may free herself from the fruit before it becomes animated." (N. Airault, page 111.)

Parricide.—"A son is allowed to rejoice at the murder of his father, which he has committed, being drunken at the time, and that on account of the wealth he inherits thereby." (Georgius Gobat, page 146.)

. . . . . "We should conclude more justly in saying, that it is sometimes allowable to get drunk innocently, if by that drunkenness a great good is to accrue." (The same, page 147.)

"I may very naturally rejoice in the good fortune which comes to me by my father's death, without rejoicing in his death, which procures me the good fortune. . . . . We must make ourselves familiar with this doctrine, for it may be useful to all those who desire a certain good, and have the power of obtaining it through the death of some one." (Ant. Casnedi, page 148.)

"If any one be stupid enough to judge invincibly that the desire of committing homicide is not a sin, he will not sin in desiring to commit it." (Jacobus Platelius, page 119.)

"Catholic children are bound to denounce their heretical parents or relations . . . . even if they know that these will be on this ground sent to the stake. . . . . They may even refuse them food until they die of hunger. Fagundez adds, even, that they may kill them in preserving moderation." (Ant. Escobar, page 150.)

We have no words to describe the indignation such doctrines excite in us: we therefore prefer to leave the reader's conscience to judge of them.

We might quote on impurity, adultery, on certain passages which the most audacious dare only to give in Latin; but we think that a Christian pen should not transcribe these in any language, and we therefore suppress them.

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THE CHRISTIAN CATHOLIC.

FROM THE FRENCH OF N. ROUSSEL.

In a retired village of ——— there lived, not long ago, a good curé, among some two or three hundred parishioners. One Sunday, as, coming from mass, he reflected upon the little benefit which his auditors had probably derived from it, he found himself in the midst of some dozen of his people, who were chatting before the door of the church. It occurred to him that, by a familiar conversation with these simple villagers, he might be more useful to them than by chanting to them the vespers in Latin. He halted, therefore, among them, seated himself upon a stone, and, his two hands supported on the head of his walking-stick, he commenced thus in a good-natured tone :—

"Tell me, John, are you a Christian?"

"Why, yes, Mr. Curé," replied John, all amazed.

"And how did you become a Christian?"

"Because—because you baptized me when I was quite little; and so am I a Christian."

"Well, but my good fellow, do you think that that thief whom the police arrested last month upon the highway, and who was condemned yesterday to ten years in the galleys, for having stolen $4,000 from our notary—do you think that that robber was a Christian?"

"Most certainly not!"

"However, like yourself he has received that baptism which renders you a Christian. And you, George, are you a Christian?"

"Yes."

"And why?"

"Because I—I've made my first communion."

"Well, you have heard speak of Cartouche?"

"Yes, sometimes—was *he* a Christian?"

"No, he was a brigand, like Mandarin. Well now, my friend, Cartouche and Mandarin had both received their first communion: so you see, also, that the communion does not make the Christian."

Our worthy peasants looked at each other, not well knowing what their curé was after. He continued:—

"Mr. Schoolmaster, you can better inform us, I dare say, what renders you a Christian."

The Schoolmaster, persuaded that the curé had selected him to decide the difficulty to the satisfaction of all, was, for the moment, greatly flattered to hear himself thus appealed to; so, after having coughed, and cleared his throat, he replied:—

"I am a Christian, first, because I go every Sunday to mass; secondly, because I go to confessional every month; thirdly, because I observe the penances imposed: I repeat my paternosters: I keep the fasts—Lent, and all the rest."

"Your answer is longer than the others, [*The pedagogue looked well satisfied with this commencement,*] but it is worth no more, [*The master betrayed his vexation,*] for you must remember," continued the curé, "that all the heretics condemned by the Church, all the hypocrites who trade in religion, all who go to mass, fast, recite their paters, observe their penances; and yet neither these heretics nor these hypocrites are Christians."

The auditory was thoroughly taken by surprise—every one feared to be questioned: a child of ten years of age present was alone unconcerned: it was to this child the curé next addressed himself.

"Tell me, my little Joseph, What must one do to be a Christian?"

"Sir, we must love the blessed God, and be very good."

"Blessed art thou, Heavenly Father!" exclaimed the pastor, raising his eyes to heaven, "for that thou hast revealed to babes the things which thou hast hid from the wise and prudent! Yes, my friends, that which makes the Christian is the feeling of his heart. He who has confidence in Jesus Christ to obtain from him forgiveness of his sins, and who, thus pardoned, loves God with all his heart, and his neighbor as himself, he is a Christian: in two words, religion consists

not in the ceremonies performed by our feet, our hands, or our mouths—it is in the sentiments of faith and love of our hearts."

The curé here ended his conversation, and withdrew. These words, which so completely astonished our good peasants, will not so much surprise the reader, when he learns that our curé, for some time past, had devoted himself to the reading of a great volume, inherited from an uncle, and that that study, in which he was seen to be engaged morning and evening, preceded and followed by prayer, had caused him more than once to forget his breviary, and had sensibly modified his religious opinions.

He thought he saw, in his Church, more than one thing which was not good; yet, not being at present quite clear about it, he continued, at the same time, to read his book, and to say the mass.

But, this time, he had wounded the self-esteem of the schoolmaster, who, to revenge himself, reported the said conversation to the vicar: he spoke in his turn to the bishop, and the following Thursday the curé received from his superior, who was also his uncle and his friend, the letter now to be read:

"My dear nephew, and brother in Jesus Christ:—It has been told me, that last Sunday you held in your church a conversation, the consequence of which will be to bring into contempt all the holy practices of our Church, and which puts the salvation of man beyond the influence of the priest. You are aware how dangerous such doctrines are. I wish to believe that your words have been ill understood, and that, without doubt, you meant to say that all these practices ought to be accompanied by the sentiments of the heart; but that ceremonies and sentiments are equally necessary; that if faith, if repentance, be necessary on the part of the believer, the intervention of the priest is no less necessary to receive that faith, to receive that repentance, and to fulfil the ceremonies of baptism, confirmation, extreme unction, etc., without which there is no salvation. I hope, then, that you will reply in this sense, and, at the same time, thus explain yourself in your next exhortation at mass.

"I salute you," etc.

The curé read and re-read this letter: he found something

which hurt his heart and his understanding; however, he scarce knew how he should reply. . . . . He did not reply: he waited, and during that time it was noticed that he shut himself more frequently up in his study to pray and read his folio, as was apparent from the end of his garden, toward which his window looked. At length, after some weeks of study, here is the answer he sent:—

"My Lord, and dear Uncle:—I said that the peculiar ceremonies of the Roman Church help nothing for salvation; and to-day, after having prayed to God, and read his word, I say again, they help nothing. No ceremony is, indeed, indispensable, however good as an aid sometimes. There are only three ways by which salvation can be obtained: either by ceremonies alone—and in this case the greatest villains would be saved, while dying in impenitence; (that which you would admit no more than myself;) or, the religious ceremonies and the sentiments of the heart are equally indispensable—that which you believe to be true, and that which I am about to show to be false. If baptism, confirmation, fasts, mass, extreme unction, etc., are indispensable in order to be saved, the adulteress whom Jesus Christ pardoned, the thief to whom our Saviour made promise of paradise, St. Stephen, who died a martyr, are consequently not saved; for, in the time of the adulteress, mass was not said: the thief had no time to be baptized: St. Stephen did not receive extreme unction.

"If the ceremonies of the Church are indispensable for salvation, Christian sailors, cast by shipwreck upon a desert isle, Christian prisoners, dying in heretical countries, or savages who may have been converted by the simple reading of the Bible, and who should stay in their country, far from every priest and every sacrament—all these men, notwithstanding their sentiments, their faith, their love, would not then be saved, because they have not done that which they *could not* do.

"If our ceremonies were absolutely necessary to salvation, it would only need that a bad priest should refuse, by caprice or hatred, the sacraments to his parishioners, that they might be damned. If you reply that these are only exceptions, and that, in these cases, men may be saved without our religious ceremonies, I answer, These practices are not, then, absolutely necessary, and therefore not in themselves efficacious

If the grace of God sufficed for St. Stephen, why shall it not suffice for me? If one may be saved without the absolution of a priest, in a desert isle, why not in my village? Is God less powerful in one age than in another—in one country than another? However, my lord, think not that I wish to abolish all ceremonies: there are some which I believe were established by Jesus Christ himself, and which, for that reason, are good and useful. But it is one thing to say that a ceremony and a sacrament are useful, another to assert that they are indispensable. Tea may be good, but, when it fails, one can dispense with it; while water is indispensable, and, if it fails, we die. But if we follow the consequences of this unfortunate principle admitted by our Church, of the necessity of the sacrament and of the priest for the salvation of believers, you will be alarmed at the abuses to which it gives rise.

"Our Church has declared ceremonies necessary, and the heart of man, naturally corrupted, has seized upon this principle with eagerness, and has pushed it farther. The more outward worship appeared indispensable, the more he believed he could dispense with the worship of the heart; so that each has now learned how to reserve to himself his favorite passion, while imposing on his body a few extra ceremonies. For man will consent willingly to all privations, to all sacrifices, provided that you leave him at liberty to preserve the idol of his heart: one avarice, another pride, a third impurity. He will give you his time, his money, his exertions: he will submit himself to fasts, to abstinences, to confessions, etc. He will regard all these as good, useful, necessary, indispensable for salvation: he will even attach to them more importance than you desire, and that precisely so much the more easily to satisfy his dominant passion. My lord, this is a truth of which I have seen a thousand instances in my Church: I avow that I have myself experienced the same thing more than once. I have remarked, after attending mass in the morning, that I have thought myself authorized to act more freely in the evening.

"More than once I punctiliously observed Lent, in the secret hope of making up for it afterward. At other times, tempted to sin, I gave way more easily, thinking that, on confession, I should obtain absolution. After confession, I felt more at ease. It seemed as if my conscience, lightened

by the absolution of the priest, could well now afford, without much risk, to charge itself afresh with some little sin. O, my lord, how deceitful and desperately wicked our hearts! One must study one's self with care to discover it; but be sure that if others have not discovered it in themselves, it is because they are willing to be deceived. Let no man tell the people the whole truth: let no man say the ceremonies are good, as external signs, to symbolize the sentiments within us; but that, after all, they are but symbols—that baptism by water is only an image of the purification of our heart from all its vices—that the Lord's supper is only in remembrance of the great sacrifice of Jesus Christ, who died to redeem us from our sins.

"Let us tell them, indeed, that their attention should be directed within them, and in studying themselves they will recognize the truth of these words of the New Testament:—Men 'being filled with all unrighteousness, fornication, wickedness, covetousness, maliciousness; full of envy, murder, debate, deceit, malignity; whisperers, backbiters, haters of God,' etc. Rom. i, 29, 30. And when these unhappy sinners shall feel deeply their spiritual misery, let us disclose the treasure of salvation: let us announce to them that an expiatory sacrifice has been made for them, and that, according to the word of God, Christ has borne our sins upon the tree, that his blood has been shed for the remission of the sins of many: tell them that God gives them that heaven which they have not merited; and if they dare not believe in such a benefaction, open the Bible before them, and let them there read for themselves those sweet truths which have too long remain concealed: 'You are fully justified: you are saved by grace, by faith; and that not of yourselves: it is the gift of God.' God grant, my dear uncle, that these promises of the Bible may rejoice your own heart even as they have mine! Accept," etc.

Three days after, my lord sent one who should replace our curé, and invited him to pass some weeks at his dwelling. The bishop was a respectable old man—sincere and of good faith. He had never cherished the least doubt against the authority of his holy Mother Church; also, as a respectful and submissive son, he subjected his body to its most minute observances—his health had even suffered thereby. Ever

seeking an internal peace which he could not find, experiencing the want of assurance of his salvation, he added pilgrimages to fasts, to pilgrimages hair-cloth next his skin; and all this greatly fatigued his body, and tranquillized his soul but little. He ceased not to ask himself if he had done sufficient to gain heaven; and he trembled at the thought that he was still, perhaps, some steps off, perhaps at the threshold, but still exposed to fall into hell! Then, fresh abstinence, fresh fears; and thus life flowed away, divided between the sufferings of his body and the anguish of his soul. One may suppose, in such a case, to what intent he has summoned the poor curé: he hoped to lead him back to opinions more conformable to those of the Church, from which he saw him wandering rapidly. The curé accepted the invitation of his bishop, who at first said very little, but received him with kindness.

The following day, in order to be more quiet, my lord resolved to start with him for the country, having no other witnesses than three or four children, who were watching their flock a few steps beyond.

During a walk in the park, he broached at length the great subject.

"Tell me, my dear nephew, where did you pick up these new doctrines, so opposed to those of the Church? Is it not Satan who has suggested them?"

"No, sir: it is the Bible."

"That is why you have distributed one hundred copies of this book in your parish, according to what I have heard?"

"I thought, sir, to do no harm in placing the words which God has addressed to all, before the eyes of the faithful."

"But do you not perceive that the simple people cannot understand this book, which ought only to be read and explained by the priest?"

"No, I do not see that: I find, on the contrary, God has judged that *all* are able to comprehend it, since he recommends it to be read by *all*. Thus Jesus said to the Jews, 'Search the Scriptures.' The Psalmist said, 'The law of the Lord is perfect, converting the soul: the testimony of the Lord is sure, making wise the simple.' Moses desires the king to read the law every day of his life. He says to all the people: 'Put my word in your heart, bind it on your hands,

inscribe it on your houses.' St. Luke commends the inhabitants of Berea, because they compare the preaching of Paul with the word of God. St. Paul, writing his Epistles to different Churches, addresses himself not only to the priests, but says: 'To you who are at Rome: 'To all those in Achaia.' And if all the Israelites in the time of Moses, all the Jews of the time of Christ, all the inhabitants of Rome and of Achaia might read the Bible, I see not why all the Christians of our day should not also read it."

"But do you not know," replied the bishop, "that the Bible is obscure, and cannot be understood by all?"

The curé smiled, and replied: "You shall judge." At the same time he beckoned to the children who tended the flock to approach; and when the little ones of ten or twelve stood in a semicircle, near the bishop, the curé said to the youngest:—

"My child, 'Thou shalt love the Lord thy God with all thy heart, with all thy soul, and with all thy mind!' Do you understand me?"

"O, yes, Mr. Curé! we must love the blessed God."

"And you, my child, listen: 'There is none righteous: there is none that doeth good.' Do you understand?"

The child cast down his eyes: he had so well comprehended these words, that his conscience had caused him to apply them instantly to himself; and as he had just been striking one of his companions in a quarrel, he answered:—

"It was he who began: he gave me a kick, too."

"It was much more your fault," said the other.

"No!" said a little girl, "it was both of them."

"Well, my little friend," said the curé, "attend: 'Christ has died for our sins—there is no more condemnation for those who are in Christ—believe in the Lord Jesus, and thou shalt be saved.' What does that mean, my child?"

"It means that God will pardon our sins if we trust in Jesus Christ."

"Now you," said the curé to the fourth: "'If any lack wisdom, let him ask of God, who giveth to all liberally.' 'Pray without ceasing.' What do these words mean?"

"Wait! that means that we must pray to God to make us very good."

"Quite right, my children: fight no more: love Jesus Christ,

who has died to obtain the forgiveness of your sins: ask God to make you very good, and you will go to heaven."

The children escaped, quite delighted.

"Well," said the curé to the bishop, "it appears that these children have understood my words well enough."

"It is not astonishing," said the latter, "they were so simple."

"Yes; but these words, so simple, were precisely those of the Bible. If these children have understood them, I suppose that their fathers and mothers will understand them likewise."

"Yes; but all the pages of the Bible are not so clear as those you have quoted."

"I grant it; but even if the simple believer had understood these four passages only of all the Bible, would it not be worth his while to read it? Moreover, experience and good sense unite to affirm, that after the Bible has been read some time, with prayer, the most simple reader will very soon see an easy passage help him to understand another less clear: that which he has learned will help the understanding of that which remains to be learned, and then these obscurities will be completely cleared up. When a friend addresses us a letter of which some words are effaced, we do not on that account reject the sheet of paper: we read a second time, a third time, until that which precedes, or that which follows, helps us to understand the difficult words."

"But," answered the bishop, somewhat perplexed in raising all these difficulties, "is it not better to submit the Bible to the interpretation of the councils, whose decisions are directed by the Holy Spirit, according to the promise of Jesus Christ?"

"But," returned the curé, without hesitation, "why should the Holy Spirit, who can direct the decisions of councils, not direct also the thoughts of the simple believer who shall implore it with humility? for that promise was not made alone to councils, but to as many as the Lord should call."

"But, then, if each one may read and interpret the Bible, you will have as many creeds as individuals; while in submitting the Bible to the interpretation of councils, you will have a uniform faith."

"I doubt it; for how will uniformity be attained better by reading the decrees of the councils than by reading the Bible?

Will it be easier to understand the Latin of the Council of Trent, than the Latin of the Vulgate?"

"No; but the priest is there to interpret the decrees of the council to the simple believers."

"But, then, will it be easier to make the believer understand the French of his curé, who speaks in the pulpit, than the French of De Sacy, who speaks through the translation of the Bible? Latin for Latin, French for French. I like better to read the text than the commentary. The Bible is worth more than the explanations; unless we pretend that when God speaks, men know better what he intends to say than himself, and that men have a greater capacity to make themselves understood."

"Finally," said the bishop, with impatience, "what do you wish to conclude from all that?"

"I conclude, that since the Bible is the word of God, every man is bound to go and draw from that word the rule of his faith and conduct, without any one having the right to impose another upon him; and that, if the simple believer ought to listen to his pastor, it is only so far as his pastor speaks conformably to the Bible. Then the faith of the Christian will be an enlightened faith, and so much the more firm as it shall be more intelligent. Then the Christian shall be able to say in his conscience that he obeys God rather than men, since he searches in the book which all Christian communions (the Catholic, Apostolic, and Roman Church the first) are obliged to recognize as the source of all religion—as the word of God. Is it not at the source that the water of a rivulet is most limpid? Does not each step that it proceeds over the dirt and mud of this earth contribute to pollute it? Well, in the same way, will not religion be most pure at its source in the mouth of God, and will not every step made in passing from mouth to mouth tend to corrupt it? Give, then, the Bible to the people, and then they will understand that it is not certain vain ceremonies that save the sinner, but the blood of Christ alone, and the renewal of the heart by the Holy Ghost."

The curé spoke with such warmth, that the bishop saw he should never succeed in inducing him to abandon this new course by mere persuasion. He brought into play, therefore, turn by turn, the fear of hindering his advancement in the

Church, the menaces of the condemnation of Rome, etc. But all availed nothing: the curé returned always to this response, "Show me by the Bible that I am mistaken, and then I shall be ready to submit." And he supported, with resignation, all the petty persecution raised against him.

A few months later, the bishop fell seriously ill: he grew worse day by day. The fear, or rather the certainty of an approaching death, doubled his terrors on the uncertainty of his salvation. He endeavored to assure himself, and wondered that he was unable. In vain he repeated to himself that but few saints had submitted to austerities so severe and so numerous as he: continually his conscience reminded him of his sin, and made him fear that he had not yet performed sufficient penances for the expiation of his faults before Him "whose eyes are too pure to regard iniquity." In this state of trouble he recalled the calm, the peace, which the curé seemed to enjoy when with him; and the thought that that serenity of soul was, perhaps, the fruit of his new convictions, and that, after all, there might indeed be something there good and true—that thought brought light to his spirit. At the hour of death, one is little troubled about proprieties before the world, which we should have observed in a state of health. The bishop summoned his nephew, and sent to say that he desired to converse with him upon serious subjects. The curé betook himself to the dying man. On seeing him enter, "Welcome," said the bishop: "take a seat, and let them leave us alone for a few minutes." When all had withdrawn, and the curé, having closed the door, reseated himself by the bedside of his uncle, the latter said, in a sorrowful and solemn voice:—

"My dear friend, I have no time to lose; and without going out of my way, I come to the question at once. You know my life, you know that I have acquitted myself scrupulously in the duties of my religion; and yet I confess that in the moment of appearing before God, even after having received the holy sacrament for the last time, I tremble at the thought of appearing at the tribunal of my Judge! Something more powerful than myself tells me that I am not ready to appear, and I feel that I do not enjoy, to my last hour, that Christian calmness which sees death approach without fear, which welcomes it even with joy. I have observed in you, dear brother,

this precious calm; and even when harassing you for your doctrines, I was internally struck by the composure which they produced in your soul. O! I pray you, tell me quickly how you have obtained it."

"Look here," replied the curé: "I have been myself in the state of mind in which I find you now. In studying my life, I discovered each day new imperfections: the more I constrained myself to live holily, the more I felt sin weigh on my conscience. If I performed a good action in the eyes of the world, I felt that it was bad in the eyes of God, because vanity and pride had always a share therein. If I forced myself to make a resolution in the sight of God, at the instant when deciding to do good, I found an interested motive enter to urge me also, and thus pollute the source. Finally, I came to hate myself. I held life in horror; and what contributed to increase my terrors was, that I found in my Bible-readings such declarations as these: 'The wages of sin is death!' 'Cursed is every one who continueth not in all things written in the book of the law to do them!' 'Whosoever shall keep the whole law, and yet offend in one point, is guilty of the whole.' One day I thought I should lose my senses, and in despair I cast myself on my knees, striking my breast and exclaiming, 'O my God! take pity on me. I am a great sinner: what must I do, what must I do to be saved?' On the instant I raised myself, opened my Bible, cast my eyes upon it, and there I found these very words which I had just uttered—'What must I do to be saved?' Struck by the coincidence, I hastened to read the words following. They were precisely the reply to our question, thus: 'Believe in the Lord Jesus Christ, and thou shalt be saved.' '*Believe, and thou shalt be saved*,' said I. 'What! is it sufficient to believe?' . . . I thought I must have misunderstood: I re-read these words, and I found again and again, '*Believe* in the Lord Jesus Christ, and thou shalt be saved.' In order to throw light on this thought, I looked at other passages of my Bible, which treated of the same subject, and which were indicated by references. I found a great number, the sense of which was always, '*Believe in the Lord Jesus Christ, thy sins shall be pardoned, and thou shalt receive eternal life.*' I confess, however, that this faith which was required, this salvation offered so freely—all this was at first in my head

without entering my heart; when one day the word of the gospel, 'saved by grace,' fell like light into the depth of my soul. 'Grace! O, I understand,' cried I: 'I was condemned to hell as a brigand upon the scaffold, and when about to perish, my king sends me a pardon!'

"'I understand I owed to my Master a heavy debt of sins, and my God has cancelled them! He confers a favor—grace! O, I understand this word! how sweet it is! how powerful to chase all fear from my heart! Now, living or dying, I am saved! What love my God has had for me! and to-day I am saved. What love I must have for him! How pleasurable to do his will! How willingly I would sacrifice myself to his service, and to the welfare of my brethren, who know not yet what this grace is—the pardon, the love of God!' Grace! this word encompassed all my soul; and then an ever-increasing peace spread itself through my heart. I experienced the reality of that promise of Jesus—'I give you my peace; not as the world giveth: let not your hearts be troubled, neither be afraid.' Since that time I have had no greater happiness than to labor to effect the will of my God. I feel as if consumed with desire to make known that good news to my brethren, and I am happy, indescribably happy, when I see my words fall in a heart well prepared, and another soul escaping hell by turning to the Saviour."

"But, dear brother," interposed the bishop, moved by these words of fire, "who guarantees you that that assurance of your salvation, which you believe you experience, is truly a reality ratified in heaven by God himself, and that it is not purely the fruit of your imagination?"

"I have for my guaranty the witness of the Holy Spirit, which I bear in my heart, and which made St. Paul say, 'that the Spirit of God witnessed with his spirit that he was adopted of God.' I know that the world may tell me that this is still the fruit of my imagination. But what matters what the world says and thinks? It is sufficient for me to feel, myself, that it is otherwise. I say to all, Ask God for his Spirit to enlighten you: you will then learn how to sanctify yourselves. If my counsel be put in practice, the truth will soon be seen; and I bless my God, if they believe me not, and mock at me, I am not the less assured of my salvation. I pray for the unbeliever, and I hope always for him: I know that God

can convert him even at the last hour. Yes, my dear uncle, it is not in yourself that you must seek your salvation—your works, always imperfect, will never give you security. You need a Saviour, powerful, perfect, holy. You need Jesus Christ, the Son of God, God manifest in the flesh. It is only with such a support that you will no longer fear to fall, and such an advocate with God that you will be assured against condemnation."

During the following days the two friends had several conversations. The bishop grew weaker and weaker, but, at the same time, his soul seemed to renew its strength: he listened much more than he spoke. He made his nephew read him different parts of the New Testament; among others, the Epistle to the Romans, and that to the Galatians. At length, one Sunday evening, as his nephew, kneeling at the foot of his bed, concluded a prayer in these words: "My God, we look not to ourselves, nor to our works, but solely to Jesus Christ for our salvation," the bishop raised his eyes to heaven, and while pronouncing these words—"*Amen! Lord! Amen!*" he breathed forth his last sigh.

THE HOLY CATHOLIC CHURCH.

(Isaiah lx. 1–11.)

BY C. WESLEY.

ARISE, and shine with borrow'd rays,
Bright in reflected lustre shine:
Thy light is come, the Sun of grace
Appears in majesty divine:
Jesus, that uncreated Sun,
Is risen, on his Church to stay,
To make through thee his glory known,
The glory of eternal day.

While nations unenlighten'd lie,
With darkness palpable o'erspread,
On thee the Day-spring from on high,
The Lord his brightest beams shall shed:
Stamped with the sinless character,
His praise thou shalt display below,
And, putting on thy Saviour here,
Jehovah's glorious image show.

Drawn by thy grace, the sons of night,
The Gentile world, shall come to thee,
And kings, o'erpower'd with heavenly light,
Admire thy dazling purity:
Soon as to thee their face they turn,
They shall their royal state forget,
On earth look down with holy scorn,
And lay their crowns at Jesus' feet.

Sion, look round with joyful eyes,
On all those gathering nations gaze,
Behold, with one consent they rise,
And flock, and flow to thy embrace!
Thy countless sons and daughters see:
They come from far with duteous speed,
Come to be nursed and fed by thee,
With milk sincere, and living bread.

Afraid to think the vision true,
Thy heart with dubious joy shall beat,
Thy heart enlarged shall pant anew,
When forced the real bliss t' admit,
When hosts and fleets to thee resign
The fullness of the lands and floods,
And earth, and sea, and all is thine,
And thou art Christ's, and Christ is God's.

Their wealth the children of the east
Shall first into thy treasury bring,
Devote their most-beloved and best,
As holiness to Sion's King:
Incense they shall with gold bestow,
Join'd to thy faithful wrestling race,
And fill Jehovah's courts below
With sweet perfumes of prayer and praise.

Kedar shall all its flocks present,
Nebaioth's rams mine altar load,
The Gentiles yield with pure intent
Themselves in sacrifice to God:
The offering shall accepted be,
When precious souls the offering are,
The beauty of my temple see,
And feel my glorious presence there

Who, what are these, that as a cloud
Swiftly divide the darkened sky,
Like flocking doves, a countless crowd,
Like doves which to their windows fly!

Weary of wand'ring after rest,
Lo! to the ark, the Church, they come,
And, housing in their Saviour's breast,
Haste by a heavenly instinct home.

Surely for Christ the isles shall wait,
And ships to bring thy sons from far:
They come from their dispersed estate,
With all they have, and all they are:
Jesus, thy Lord, the Holy One
Of Israel, for their God they claim,
Who makes in thee his nature known,
His image, and his glorious name.

Thy God and thee who never knew,
Strangers shall preach the gòspel-word,
The genuine love of children show,
And build the temple of their Lord:
Their kings shall bow to the Most High,
And thee into their bosom take,
And gladly all thy wants supply,
And tend thee, for thy Saviour's sake

For lo, my wrath is pacified,
My wrath which did for ages burn.
Whom once I smote and scatter'd wide,
I bid thee to my arms return:
My mercy hath removed thy sin,
Thy long obduracy is past,
Israel again is grafted in,
And all thy sons are saved at last.

Wherefore thy gates shall open stand,
By day and night immensely wide,
T' admit the crowds from every land,
The Gentile-world's inflowing tide:
The nations shall in Christ believe,
Their kings thy willing converts be,
And, brought within thy walls, receive
Their highest dignity from thee.

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No. 37.

POPERY INJURIOUS TO MAN.

THE declaration of our Lord, "Wherefore by their fruits ye shall know them," Matt. vii. 20, is the test which he has given to his followers for the detection of false teachers in all ages of the Church, and the consequent exposure of those hurtful tenets by which they seek to gain a hold on the belief, the property, or the actions of their fellow-men.

Unquestionably this test has been often improperly applied; for example, when men have concluded that Christianity itself is of no value, or that any of the forms under which it is professed are inherently bad, because of the immoral conduct of some of its professors. We rightly infer that he is a bad man whose habitual conduct is unjust or impure; but in order to blame his creed with himself, we must prove that he is acting according to it. The conduct of Judas proved him to be an utterly wicked man, without in the slightest degree affecting the character of the religion which he falsely professed; but the unblushing and unbounded sensuality and heartless cruelty of Mohammed show, not merely that he was an abandoned man, but that the creed which sanctioned his proceedings, and was indeed framed for that purpose, was no less bad. To prove any one a bad man, you have only to convict him of a course of immoral conduct; but to prove him a teacher of a false system of religion, you must further show that his bad conduct naturally flows from his creed.

The rule above mentioned, properly guarded and used, is invaluable in connection with the subject of popery. It is easy to prove by the test of Scripture that Romanism has no solid foundation there. But this argument utterly fails to tell upon Romanists; for they may at once admit its truth, as some do, but add that traditions and the decrees of councils, subsequent to the close of the Scriptures, have gradually developed,

and added to the system of his Church, those very things to which Protestant Christians object. Nor is the refutation of popery from Scripture duly appreciated even by Protestants. On men in general, it almost wholly fails to produce any impression. A system may be clearly proved to be opposed to the truth, and dishonorable to the blessed God—the Father, the Son, and the Holy Ghost; and yet men shall be found speaking of it in words of extenuation, and even in the tones of admiration and sympathy. But if, pointing to *the fruits* of a system, we can show that during a long course of years they have been uniformly hurtful to the interests of mankind, we have an argument much more likely to be generally understood and duly appreciated. This, then, is our present subject.

The system of popery has now been in existence for more than 1200 years. During the whole of that extended period its operations have been nearly uniform—its tendencies invariably the same. *Have its fruits been good or bad?* Has its influence been injurious or beneficial to the well-being of man? Will it bear comparison, in this respect, with the system which it endeavors to crush—the Protestant evangelical religion? We have no doubt as to the true answers to these inquiries. It will be our endeavor now to show, without exaggeration, that the system of popery has always been in the highest degree injurious to human welfare; and that, from its very nature and principles, it could not have been otherwise. We shall naturally glance, in passing, at the very opposite tendencies of the evangelical faith.

I. The resignation of the right of *private judgment*—and this not in religious things only, but in secular also—forms an essential requirement of the Church of Rome. The creed of Pope Pius IV., a full adoption of which is declared absolutely necessary to salvation, has the following articles:—"I most firmly admit and embrace the apostolical and ecclesiastical traditions, and all other constitutions and observances of the same Church. I also admit the sacred Scriptures, according to the sense which the holy mother Church has held, and does hold, to whom it belongs to judge of the true sense and interpretation of the Holy Scriptures; nor will I ever take or interpret them otherwise than according to the unanimous consent of the fathers." Not to dwell upon the fact, that it is utterly impossible to find the fathers unanimously consenting

to any one of the peculiar doctrines of popery, and that, therefore, the rule is utterly fallacious—how evident in these articles is the mental and spiritual prostration required of her votaries by the Romish Church! Every part of the system is notoriously in agreement with the principle here laid down. To yield reason, faith, conscience, unreservedly to the keeping and direction of the Church, is almost the first lesson which the Romanist learns. Every ecclesiastic is an absolute dictator to those beneath him, and at the same time abject as a slave to those of higher grade. The prostration of the laity in spiritual things is complete. To think for themselves is deemed not only no part of their duty, but a sin—and one of no common kind.

Such being the case, we should be prepared, apart from all knowledge of facts, to expect that those who implicitly resign faith and conscience to the direction of others, would speedily resign all—would sink, instead of rising, in the scale of freedom, intellect, and universal improvement. Spiritual doctrines essentially slavish, must of necessity prove unspeakably detrimental to the development of true excellence in any of its forms. We might arrive, without any doubt, at the conclusion, that if a hundred laboring men with their families were completely isolated, and shut up to the full workings of the Romanist, and an equal number of precisely the same grade to the operations of the evangelical, system—the former would steadily sink, and the latter as surely rise, in intelligence, in comfort, in true liberty. If we look at facts, we shall find such an opinion strictly verified; and the more close our search, the stronger will be the conviction to which we at last come. The traveller in Switzerland, who passes from one of its Protestant to one of its Romanist cantons, or who from one of the former crosses the Italian border, is made at once aware of the fact by the increased filth, degradation, and misery, which abound on every side. Take a survey of the whole continent of Europe, and we find that its several nations are slothful, sensual, uninformed, and wretched, just in proportion to the firmness of the hold upon them really possessed by the Church of Rome. Spain, Portugal, and Bavaria will at once occur to every mind as among the most painful illustrations of this remark. A comparison between Protestant England and the unhappy sister island is more within our own reach

To the influence of popery alone is the fact fairly ascribable, that in 75 towns of Ireland, with a population on the average of 2500, there is not to be found a single bookseller's shop, or any other means for the diffusion of knowledge. In connection with popery only could the fact be deemed credible, that, in the middle of the nineteenth century, an archbishop, in defiance of all scientific discoveries and proofs, should have endorsed the statement that the sun's diameter is six feet, and that the earth in size is six times larger than all the heavenly bodies united! This has been done by Dr. Cullen, Romanist Primate of Ireland.* But it is needless to enlarge. The fact may be known and read of all men, that civil bondage, ignorance, filth, and misery, are the invariable accompaniments of popery, whenever the influence of her system is fully developed, and unchecked by that of a purer faith.

The noble achievements of the nineteenth century—the amazing advances of man in comfort, in wealth, in civilization, in science, and, in arts—have been effected without the help of popery, and, we must add, in opposition to its spirit and influence. It is in connection with the more generous, expansive, and ennobling faith of the Protestant that true liberty has flourished, and the human race been blessed with a thousand fruits of intellect and industry. "Wherefore by their fruits ye shall know them."

II. The religion of God is designed to make men happy. It confirms and helps that desire for happiness which God has himself implanted in every human breast. Thus his own benignity, his kindness to his fallen creatures, is affectingly displayed. Every page of the Bible teems with proofs that "God is love." Nothing is there forbidden, but what has a sure tendency to make us miserable; nor any thing enjoined, but with an equally manifest design to promote our blessedness. "Live joyfully." "Rejoice in the Lord alway." "Let the children of Zion be joyful in their King." These are but specimens of the often-recurring precepts of Scripture. And reasons for such joy, with the means of maintaining it, are abundantly provided in the religion of the Bible. No intelligent Christian can entertain the slightest doubt that in proportion as any man sincerely believes and consistently

* Annali delle Scienze Religiose—vol. vi. No. 18, page 461.

practices that religion, he must be happy. But the very reverse of this is true of popery. It is a religion of fear. To whatever extent it is really understood it must inflict misery. The multitude, who never think, may not find in it any serious interruption to their low and vicious pursuits. It will, indeed, patronize their Sabbath dance, or the idle follies of their carnival: it will compound for more serious immoralities on the terms of a light penance: it requires of them little more than the mechanical observance of a mere round of ceremonies. And this is enough for men who are kept in ignorance. But it is far otherwise with those who sometimes do, and must, think. The whole system of popery is founded in false views of the character of God, and of the religion of the Bible. He is regarded as a Being hostile to man; and his religion as a thing which must be worked out and secured by human performances and human sufferings. Hence it becomes a system of bondage, of fear, and of woe. *Penance* is substituted by it for penitence—the sufferings of the sinner for those of Christ. The benighted devotees of the sanguinary gods of India have never inflicted upon themselves more cruel tortures than have been sustained for years by members of the Romish Church. Abstinence from food, carried to the verge of starvation—hair shirts irritating the skin—insufficient clothing—cold cells—and the scourge—are among the means by which the Roman system has taught men "to make their calling and election sure."

One chief source of happiness in this life is found in the family relation. Marriage was instituted and blessed by the Creator himself while man remained in a state of innocency. The presence of Christ at a wedding feast, and the performance of his first miracle, have marked it with his peculiar approval. The apostle commends it as "honorable in all." Innumerable proofs attest the fitness of this holy relation to lighten care, to soothe sorrow, to purify and elevate, to endue with all benevolent feelings; and, where it is accompanied by true piety, to assist the soul in its heavenward progress. Yet upon this divine institution, this precious relic of Paradise, has the Church of Rome dared to place her stigma. Paying it the worthless compliment of making it, what God has not made it, a sacrament, she has degraded it from that dignity in which, by the will of the Creator, it is really placed. She

teaches that in all cases the married state is less holy than the unmarried: hence her monastic institutions with all their spiritual pride, their ill-concealed misery, and their scenes of wickedness to which we would not further allude; and, in the case of her clergy, marriage has been for centuries entirely prohibited. This is indeed a master-stroke of Satanic policy. Thus kept from every tender attachment and relationship which they dare to avow, a people separate from all others, the priests are more completely and devotedly servants of the Church which robs them of domestic consolations for her own selfish purposes. And yet that Church claims as her head and first bishop Peter the apostle, whom we know to have been a married man!

Hear, on the contrary, the teachings of Scriptural truth. "God is love." He has pleasure in the prosperity of those that fear him. He loves to see his children happy. He has given his Son to suffer and die for our sins. He requires of us not penance, but repentance for sin, and the believing, grateful reception of salvation in Christ: they who believe in Christ Jesus the Lord are permitted to rejoice in God through him, by whom they have now received the atonement. They are indeed to be dead to sinful pleasures; but they have, instead, an ample supply of pleasures infinitely more satisfying, and which never inflict a sting. The man who seeks for true happiness has no room for hesitation between popery and evangelical truth. "By their fruits ye shall know them."

III. All men can appreciate the value of sound morals. Without them society has no security for the continuance of its privileges or rights for a single hour. Property, happiness, honor, and life are alike at stake. It is painful to contemplate the amount of the immorality which has naturally and necessarily resulted from various parts of the papal system.

What its influence must have been in regard to *truth*, the very keystone of the social fabric, we may easily judge. A decree of the third council of the Lateran, unrepealed at the present hour, affirms that "oaths which oppose the utility of the Church, are to be called perjuries rather than oaths."

In the year 1414, the Emperor Sigismund gave to John Huss a safe-conduct to and from the council of Constance: that is, a solemn pledge, in writing, that he should come and depart without injury of any kind. The council subsequently

passed the following decree:—"The holy council declares that no safe-conduct given by the emperor to any heretics or reputed heretics, thinking thereby to reclaim them from their errors, however binding the instrument may be considered, shall be of any force, or ought to be, to the prejudice or hindrance of the Catholic faith or ecclesiastical jurisdiction: so as to prevent the proper ecclesiastical judge from inquiring into the errors of the parties, and otherwise proceeding against them as justice may require, should they obstinately refuse to renounce their errors: although they may have come to the place of trial relying on the said safe-conduct, and otherwise would not have come. Nor shall he who gave the said safe-conduct continue to be bound thereby in any respect, seeing he has done all that is in his power." Until this infamous decree shall be renounced and denounced by a council equal in authority to that of Constance, who can confide in the most solemn protestations of the Church of Rome? In utter contempt of his *safe-conduct*, John Huss was burned to death.

The Theology of Peter Dens is used as a text-book in Roman Catholic institutes. We select a specimen of the morality therein inculcated.

The question is put, whether it can ever be right for a priest to divulge what he has heard in confession. To this it is replied: "No, it cannot—though the safety or life of a man, or even the ruin of the state, might depend thereon. *Q.* What answer then ought a confessor to make, when asked about the truth which he knows only from sacramental confession? *A.* He ought to say he does not know it; and, if necessary, confirm it with an oath!" To the very natural objection that this would be a lie, the reply is furnished, "I deny it! for such a confessor is asked as a man, and he answers as a man; but he does not know the truth as a man, though he does know it as God!" Precisely the same atrocious sentiment is taught in a class-book used at Maynooth College, towards the maintenance of which the English nation makes a large annual grant! That such a system can ever produce reverence for truth is impossible.

We might next advert at length to the subject of the *confessional*. Did propriety permit, numerous testimonies might be adduced, showing that questions are there put by the priest to his solitary penitent, such as must soon destroy modesty,

and corrupt the mind: that many young persons of both sexes, who visit the confessional, receive instruction in evils of which they might have remained to the end of their days entirely ignorant: that an awful power is thus acquired by the priesthood over individuals, families, and even states; and, finally, that, as connected with absolution, the practice of the confessional constitutes a system by which crime is patronized and encouraged.

The system of *indulgences* is founded in the belief of a *purgatory* to be endured after death, by those who shall ultimately enter heaven. And it is asserted by Pope Leo X., that "the Roman pontiff may, for reasonable causes, by his apostolic authority grant indulgences, out of the superabundant merit of Christ and the saints, to the faithful, as well the living as the dead;" and that "all persons, whether living or dead, who really obtain any indulgences of this kind, are delivered from so much temporal punishment due according to Divine justice for their actual sins, as is equivalent to the value of the indulgence bestowed and received." How this system worked in the days of Luther is well known. Armed with the plenary authority of the Romish court, the notorious Tetzel levied money, pardoned sins, delivered souls from purgatory, and even licensed the future commission of crimes. These are historical facts which none can deny. It is no less undeniable that for sins marked, or supposed to be marked, by higher degrees of enormity, the power of pardon was reserved to the pope himself; and that a fixed rate of charges for the forgiveness of such sins, still existing, was framed and used in the Roman chancery. There is hardly any crime, except heresy and disobedience to the Church, for which pardon has not been granted by the Church of Rome, for the sake either of penance or of payment. What must have been the influence thus exerted on the morals of the world!

To turn aside the force of these facts, the apologists of Rome say, "These are wiser, better days. These practices were the excrescences of the middle ages." We cannot admit the plea. Have they been formally abandoned and denounced? Is the confessional closed? Are its polluting details given up? Was not a year of indulgence declared in 1850? Are not contributions still levied in Romanist countries for the holy souls in purgatory? Until such sins be deplored,

confessed, and forsaken, who can honor or trust the system? It must be regarded as still holding that the end justifies the means: that the good of the Church renders perjury and falsehood meritorious; and that it is wrong to keep faith with heretics. Thus we must still regard the Church of Rome as in fact the source of incalculable immorality of every kind. But when these necessary admissions and recantations shall be made, the Church of Rome will have abandoned her proud boast, her peculiar characteristic—that of infallibility. If she has been wrong for ages in these most important respects, why not in all others? Therefore these admissions will never be made; and therefore let not Protestants trust her—let the motto of the Reformers still be ours, "No peace with Rome!"

IV. Another subject deserving of remark is the credulity enjoined by the Church of Rome in requiring belief without evidence, and contrary to fact, reason, and common sense. Hence it is treated as heresy and a sin against the Holy Ghost to doubt about manufactured relics, vain legends, and pretended miracles; and multitudes are deluded by such things to the present time. Need we remind the reader that, in our days, more than a million of pilgrims poured into Treves to see the Holy Coat—the seamless garment of Christ—which identical coat is said to be in the possession of more than twelve different potentates, monasteries, or churches at the same time? Need we state that, daily, the faithful are flocking to see an image of the Virgin, the eyes of which are said to move miraculously? Need we tell that every seventh year the pope consecrates a number of little waxen images, called Agnus Dei, from the image of a lamb, which is impressed upon them; and that the possession of one, or any particle of one, of these, is said to preserve from all spiritual and temporal enemies, from dangers by fire, water, storms, and sudden death? But enough. The Church of Rome undeniably changes faith into credulity. The one rests on God, the other on man. The former exalts, the latter debases. The tendency of all the superstitious fables, pretended relics, and foolish miracles of Rome, is to contract the human mind, and to fix the affections on unworthy, unsatisfying, and debasing objects.

V. Again, hope is one of the brightest possessions of man. The hope, especially, which relates to a world beyond the

grave, is his chief comfort, his best support, amidst all the sorrows of life. It purifies and exalts the spirit, and enables it to rejoice in the very midst of sorrow. Take away the hope full of immortality from the man who stands beside the dying-bed of his loved ones, or lies helpless and gasping upon his own, and you reduce him to deep misery. O, who would be robbed, who would rob, of such a hope? But what is the teaching of popery on this subject? What the hope which it gives for a dying-hour? Listen, and let the awful statement lead you to determine on maintaining yet greater distance from the melancholy creed and the unholy system of which it forms an important part.

Very few real Christians, the Church of Rome teaches us, enter into rest when they die. Notwithstanding all their penances and prayers, the merits of their saints and the intercession of the virgin: notwithstanding sacraments, including absolution and extreme unction, they are plunged, on dying, into actual flames, the torments inflicted by which are "so horribly severe that no sufferings borne in this world can be compared with them;" and the duration of which is also very great. The latter may be inferred from the long terms connected with indulgences, or the remission of purgatorial pains. Thousands of years are sometimes mentioned. In one instance we are assured that "the pardon for saying five paternosters, five aves, and a credo, is twenty-six thousand years and twenty-six days of pardon."

O, if there were one particle of truth in these awful representations: if there were but the barest possibility of their truth, Christian readers, you should weep anew for your friends dead in Christ, as you never wept before. You thought of them as happy. You deemed your own suffering lot on earth deserving tears of pity, and their circumstances in glory tears of joy. But will you for one moment, can you, dare you, think of them as enduring intolerable anguish? Will you admit that you have no better hope for yourselves? That when you cease to be seen here, you will not have entered into life, but have sunk down into purgatorial pangs? God forbid! Away with such falsehoods! There is no condemnation for them that are in Christ Jesus. For them to live is Christ, and to die is gain. Absent from the body, they are present with the Lord. They are with him in paradise. The

heavenly voice has proclaimed, and commanded it to be written, in opposition to this intolerable falsehood of Rome—"Blessed are the dead which die in the Lord from henceforth"—from the very moment of their dying—"Yea, saith the Spirit, for they rest from their labors."

But why has this awful fable been devised—this imaginary fire kindled? For the sake of dominion over the dying and the loving friends of the departed. Prayers, alms, and masses (which are not said for naught) are affirmed greatly to help, and sometimes to deliver, souls in purgatory. By this device a revenue surpassing that of the most wealthy monarchs has accrued to the coffers of Rome.

Now, it is said that the pains of purgatory constitute a debt due by sinners to the Divine justice, which the pope has the absolute power of remitting. Does he really believe this? If so, he is the most cruel and wicked of men, for neglecting, for a single day, to release every pious suffering soul. Do the priests really believe that their masses deliver souls from purgatory? They are only less guilty than the pope himself in that they do not constantly, day and night, perform the requisite services, and that as a simple act of humanity, without money and without price. "By their fruits ye shall know them."

VI. We must not fail to notice the sentiments maintained by the Church of Rome in reference to the law of Christian love. We at once admit with shame the sad divisions of Protestants, and the unlovely spirit which too often attends them. Still, there is a large and increasing amount of brotherly love maintained amongst members of the several Protestant communions. The really intelligent and peaceable amongst all bodies agree to differ, regard each other as fellow-Christians and co-workers, rejoice in each other's prosperity, and hope to meet in heaven. But how is it with Rome? She unequivocally maintains that, out of her pale, there is no salvation, and to the full extent of her power she takes care that there shall be no peace, no enjoyment, no continuance of life here. The unrepealed decree of the 4th general council of the Lateran declares that "heretics are not only to be anathematized, but deprived of all property and civil rights, and delivered over to the secular power to be punished and extirpated." Every Roman Catholic bishop takes, at his consecration, an

oath that he will "by all means in his power persecute and fight against heretics and schismatics, and rebels against our lord the pope."

In a recent sermon, Dr. Doyle ventured on the astounding assertion that the Church of Rome has not persecuted, though individuals connected with her may have done so! Has he forgotten, or does he think we can forget, the inquisition—the holy inquisition—its infernal dungeons and instruments of torture? its autos-da-fé? its barefooted friars accompanying the awful procession, and aiding in the murders? Does he not know that when Charles the Ninth of France perpetrated his slaughter, which has affixed to St. Bartholomew's day the mark of blood for all generations, the pope ordered Te Deum to be sung for the "Divine assistance" thus afforded in exterminating heretics, and struck medals, still extant, commemorating, both by graphic representations and by the inscription, "The Slaughter of the Huguenots?"

We know that persecution has sometimes been connected with the Protestant name, but it has always been a direct violation of Protestant principles. Of the Romish system and doctrines it is the direct and natural result.

And until those principles be abandoned from which such crimes have sprung—until Rome has confessed to the world the iniquities of which we speak, humbling herself before God and man—we cannot, dare not trust her. We can have no fellowship with blood. We will not place our own lives in jeopardy, by allowing her the power of executing her savage decrees. She has not yet repealed them. Woe to the nation which trusts her! Nor is it for naught that the *Jesuits*, her most intelligent and faithful sons, have been banished again and again from even papal countries—the presence of men so unprincipled, so restless, so malignant, being proved by experience to be utterly incompatible with the welfare of any state. Evangelical principles lead men as men, and Christians as Christians, to live together in love: the Church of Rome breathes out only threatening and slaughter against all but the agents and the devotees of popery. If such its fruits, what must be the system?

VII. The *gospel*, as it is found in the pages of the New Testament, is "the power of God unto salvation." Declaring that peace has been made with God, on behalf of man, by the

death of Christ, it beseeches sinners to be reconciled to God: to take with thankfulness the salvation which he freely proffers; and, as the consequence, to be holy and happy. This good news received into the heart, produces what penance has never produced, deep hatred to sin, its entire abandonment, and all the fruits of a renewed and sanctified life. Myriads have been conducted, not to purgatory, but to paradise, by the blessed power of these holy doctrines. And the blessings which the gospel scatters by the way are incalculably vast and precious. It has promise of the life that now is. Evangelical truth has at last swept away idolatry, civilized and elevated man, in every part of the world to which it has had free access. Protestant evangelical principles have, by God's blessing, made England and the United States what they are, and are adapted to work no less good for other lands. But one of the most formidable obstacles to the diffusion of the gospel is popery.

The French and Italians have seen the workings, not of Christianity, but of Romanism, and hence to a fearful extent they have become infidels. Voltaire and Frederick the Great studied and despised popery—of Christianity they were profoundly ignorant. Their caustic satire eats into the very vitals of Roman assumption and imposture, but is powerless in regard to Christianity. Thousands, however, believe that it is true religion itself which lies dead by the power of reason and of wit. And myriads, by the reception of popery, are hardened against the truth. The progress of the gospel, and consequently of human elevation, purity, and happiness, is opposed in many lands by this foe of God and man.

Brief as is this account of popery, it is hoped that it will prove sufficient for the purpose of leading every reader to stand fast in the principles of evangelical truth. The end of all things is at hand—the coming of the Lord draweth nigh. Each of us must give account of himself to God. Let us take heed that we approach his judgment-seat sprinkled with atoning blood, sanctified by the Holy Spirit, and so faithful in all things, that when he comes we may be found of him in peace, without spot and blameless.

TREACHERY AND CRUELTY OF ROMANISM.

The Romish Church has decided that there is no faith to be kept with heretics: precisely that doctrine was established by the Council of Constance in 1414; and she has acted upon it in instances almost innumerable. Never was there a more flagrant example of treachery than was exhibited in her treatment of that eminent Reformer, John Huss. Having been summoned to appear before the Council of Constance to answer to the charge of having deserted the Church of Rome, he obeyed the summons: though not without having received from the Emperor Sigismund a pledge of his protection till he should return to his own home. His enemies, however, by the most scandalous violation of public faith, imprisoned him, condemned him as a heretic, and burned him alive; and that too even when the emperor interposed, and pleaded that his royal honor was pledged for his safety. The same horrible doctrine was practically recognized by Innocent IV., and the Council of Lyons, in deposing Frederick II., and absolving his subjects from their oath of allegiance: by Pius V., in performing a similar act in the case of Queen Elizabeth: by Clement VII., in compelling Charles V., in violation of his oath, to turn the whole race of the Moors in Spain over to the tortures of the Inquisition; and by Louis XIV., in the unprincipled revocation of the edict of Nantes, against the faith of the most solemn treaties: the consequence of which was, that France was deluged with the blood of the Protestants. In these and innumerable other instances the Romish Church has not only prostituted her honor, but has most grossly perjured herself, in the person of him whom she has recognized as her head; and that, too, to gratify private resentments, or to sustain a corrupt and cruel priesthood.

And this leads me to say that cruelty is joined to treachery in the whole economy and history of Romanism. No matter what amiable qualities a Romish bishop may possess, he is bound by his oath to be a persecutor; and if he does not persecute heretics to the extent of his ability, he is a perjured man. Hear the oath which every bishop is obliged to take previous to his consecration:—"I swear that heretics, and schismatics, and rebels to our Lord, the Lord Pope, or his successor, I will, to the extent of my power, persecute and

beat down: So help me God, and the holy gospels of God." Now I venture to say that you may go through the history of the Romish Church, and you will find that, whatever may have been the fate of other oaths by which their ecclesiastics have bound themselves, this has generally been kept: at least so far as considerations of policy would warrant.

The lighter kind of persecution which this Church has carried on has been by curses and excommunications. As a specimen of this, I will quote part of the form which was uttered by the pope against his manufacturer of alum, for eloping from his alum-works, and carrying the chemical secret to England:—"May God the Father curse him! May God the Son curse him! May the Holy Ghost curse him! May the Holy Cross curse him! May the Holy and eternal Virgin Mary curse him! May Saint Michael curse him! May John the Baptist curse him! May Saint Peter, and Saint Paul, and Saint Andrew, and all the Apostles and disciples, curse him! May all the martyrs and confessors curse him! May all the saints, from the beginning of time to everlasting, curse him! May he be cursed in the house and in the fields! May he be cursed while living and dying! May he be cursed in all the powers of his body within and without! May he be cursed from the crown of his head to the sole of his feet! May heaven and all the powers therein rise against him to damn him, unless he repent and make satisfaction!" Such are some of the execrations with which His Holiness thought proper to pursue the man who had run off with the secret of making alum. If the offender could have been caught, how quickly would the dungeon or the rack have been made ready for him!

It had been well if the Romish Church had never carried forward her persecutions by means of any other weapons than the tongue and the pen; but you need not be told that what I have already referred to is much the milder part of her agency. She has wielded the sword with most desolating effect. She has exhausted her ingenuity in inventing instruments of torture; and, so far as she could, has laid the very elements under contribution to help forward her bloody work. Is there an individual who is ready to pronounce this statement too broad or too strong to consist with the simple verity? Then, as a cure for his skepticism, let him read the history of

the Waldenses and the Albigenses, through a long succession of generations, and see how the blood of those inoffensive and excellent people flowed like a river from under the hand of Papal persecution. Let him cast an eye over the plains of Languedoc, or the mountains of Bohemia, or the green fields of Spain, and see them covered with the dying and the dead: the fearful result of those fanatical and desperate conflicts for which the Romish Church is solely responsible. Let him transport himself to Paris, amidst the horrors of the Saint Bartholomew massacre; and see how her streets are paved with corpses, and her palaces are deluged with blood, and every breeze that passes over her bears off ten thousand dying groans. Let him in imagination travel through Holland, while her sons are dying by tens of thousands in the massacre occasioned by the Duke of Alva; or through England, while the followers of Wycliffe are having a full cup of vengeance wrung out to them; and I venture to predict that he will be prepared to respond to any statement which I have made, and even to say that the half has not been told him.

No one can deny that Popery is injurious to man, in regard to all his interests, temporal and eternal. Nevertheless, as Protestants we must not indulge any feeling of revenge towards those who are unhappily identified with this antichristian system. We can scarcely endorse the prayer of Milton in his Sonnet on the Massacre in Piedmont, as it breathes the spirit of imprecation which savors more of England in the sixteenth century than of the United States in the middle of the nineteenth:—

> Avenge, O Lord, thy slaughter'd saints, whose bones
> Lie scattered on the Alpine mountains cold:
> Even them who kept thy truth so pure of old,
> When all our fathers worshipped stocks and stones,
> Forget not: in thy book record their groans
> Who were thy sheep, and in their ancient fold
> Slain by the bloody Piedmontese that rolled
> Mother with infant down the rocks. Their moans
> The vales redoubled to the hills, and they
> To Heaven. Their martyred blood and ashes sow
> O'er all the Italian fields where still doth sway
> The triple tyrant: that from these may grow
> A hundred fold, who, having learned thy way,
> Early may fly the Babylonian woe.

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INTOLERANT AND PERSECUTING SPIRIT OF POPERY.

THE intolerant spirit of Popery is not an incidental feature, but an inherent part of the system. It necessarily arises from the assumption of the infallibility of its decrees, and the universality of its dominion:—"We say, define, and pronounce, that it is absolutely necessary to salvation for every man to be subject to the pope of Rome. The pope is Christ's vicar, St. Peter's successor, and hath the supreme power on earth over the whole Church." (*Concil. Trid.*) "The Church of Rome is the mother and mistress of all churches;" (*Concil. Later.* i.) "and that to believe her so to be, is necessary to salvation." (*Bulla Pii IV.*) "As God is called universal Lord, because all things are under his dominion; so the Church of Rome is called catholic, or universal, because all churches are subject to her." (*Pope Innocent III.*) All persons are required to receive the doctrines she proposes; and without the belief of these she declares there is no salvation. "This is the true catholic faith, without which no man can be saved." (*Bulla Pii IV.*) These are a few of the monstrous dogmas of the Papal See. On such arrogant assumptions has been reared that mighty fabric of "impiety, cruelty and imposture," which for several centuries darkened the horizon of civilized Europe; and which, but for the glorious Reformation, would long ago have entombed every vestige of civil and religious liberty, and reduced to mental vassalage the inhabitants of the fairest portion of the earth.

In connection with this assumption of universal dominion, the Papal See has claimed, and professedly exercised, the attribute of infallibility. There has, indeed, (and this is most ludicrous,) been some difference of opinion as to the precise

part in which this attribute is to be found: some having ascribed it to a general council, and others to the pope. This difference of opinion is an ample refutation of the dogma. If infallibility were really possessed, it would be easy to determine, by an infallible decision, where it was to be found. This attribute either is possessed by an individual, or it is not. If it is not to be found in an individual, no matter whether he be pope, cardinal, or member of a general council, it cannot have any existence at all. Will the mere congregating of a number of men invest them with an attribute of which as individuals they are not in possession? Would the collecting together a multitude of men, who as individuals were maniacs, render them as a body perfectly sane? It is the veriest nonsense to ascribe infallibility to a council of men, and deny it to them as individuals. To add a pope to a general council, or a general council to the pope, for the purpose of obtaining an infallible head, is as preposterous as it would be to maintain that a combination of men, who individually are fools, will promulgate a decision which originates in absolute wisdom.

Whatever difference of opinion may obtain among the Papists as to the seat of infallibility, it has invariably been considered practically to reside in the pope; and if he be "the head of the Church," he ought to be infallible. What fallible man, unless he were insane, would deliberately assume such a position? It is maintained in the Papal Church, "that nothing is true except what the Pope approves, and every thing which he condemns is false." "We can believe nothing, unless we believe with a divine faith that the pope is the successor of St. Peter, and infallible." (*Lewis Capsensis.*) The great champion of the Papal Church, Bellarmine, says, "The pope is absolutely above the Catholic Church, and above a general council, so that he has no judge above him on earth."

To these two arrogant dogmas of Popery, absolute infallibility, and the right of universal dominion, is to be ascribed that spirit of intolerance which is inherent in the Papal Church; and so long as these dogmas are maintained, it is impossible for Popery to be otherwise than intolerant. In no country in which the Papacy is dominant, is there, nor can there consistently be, any toleration of doctrines at variance

with those which are promulgated by an infallible head. To expect toleration from Popery is to expect "grapes from thorns" and "figs from thistles." To tolerate where there is the power to repress, would contradict all those principles on which the fabric is grounded; and would apply an abandonment of the dogma of infallibility. In strict accordance with this principle, it has been the continuous and universal practice of the Church of Rome, wherever she had or assumed to have the predominance, to interdict the exercise of private judgment, and to fulminate anathemas against those who had the presumption to dissent from her creed.

That the slightest deviation from the Romish Church constitutes heresy, and consequent exposure to punishment, may be verified by an appeal to documentary evidence of acknowledged authority. To deny tradition as of equal authority with the Holy Scriptures as the rule of faith, is heresy. Whosoever knowingly contemns tradition, is declared to be accursed. (*Concil. Trid.*) The exclusion from the canonical Scriptures of the Books of Esdras, Tobit, Judith, Wisdom, Ecclesiasticus, Baruch, the two Books of Maccabees, a new part of Esther and Daniel, is heresy; and those who are guilty of this crime "are accursed." (*Concil. Trid.*) To deny that good works do not truly deserve eternal life, is heresy: "let such persons be accursed." (*Concil. Trid.*) To refuse to believe the doctrines of purgatory, and the sacrifice of the mass for the dead, is heresy; and such persons "are accursed." (*Concil. Trid.*) The refusal of that worship which is rendered to images and pictures, is heresy: "whosoever doth think otherwise is accursed." (*Concil. Trid.*) On the subject of the sacraments:—"Whosoever saith that there are more or fewer than seven instituted by Christ—namely, baptism, confirmation, eucharist, penance, extreme unction, orders, and matrimony; or that any of the seven are not truly and properly sacraments, is accursed." (*Concil. Trid.*) The eucharist is declared to be a sacrament, wherein is truly, really, and substantially contained whole Christ, God-man, body and blood, bones and nerves, (*Catech. Rom.*,) soul and divinity, under the appearance of bread and wine. (*Concil. Trid.*) Whosoever thinks it necessary to receive in both kinds, "is accursed." (*Concil. Trid.*) Whosoever denies that the sacrifice of the mass is truly a propitiatory sacrifice,

and is available not only for the sins, punishments, and satisfactions of the living, but also for those of the souls in purgatory, is accursed, (*Concil. Trid.*,) and incapable of salvation. (*Bulla Pii IV.*) Whosoever holds it unlawful or idolatrous to worship the consecrated host, with the same sovereign worship which is due only to God, is accursed. (*Concil. Trid.*) These are but a few of those proofs which might be adduced to establish the charge of intolerance against the Popish Church. The evidence is collected, not from any individual authority, but from the decrees of a council, the authority of which will not be impugned by any consistent member of the Church of Rome. So long as the decrees of councils are unrepealed by the solemn and public decision of the Papal See, they are justly adducible as evidence establishing the charge of intolerance; and to suppose, while their authority is acknowledged, that the Church of Rome can be otherwise than intolerant, is a "strong delusion, and to believe a lie." (2 Thess. ii. 11.)

The intolerant decrees of popes and councils have not been allowed to slumber as a dead letter in the Papal statute-book, but have been zealously applied for the purpose of forming the principles and regulating the practice of men. To these decrees must be traced, as the stream to the fountain, those numerous and cruel persecutions by which the Church of Rome has attempted to secure uniformity of faith: under which pretext so many hundreds of thousands of pious and inoffensive men have been literally butchered, until the Papal See, "the mother of harlots," has been actually "drunk with the blood of the saints, and with the blood of the witnesses of Jesus." (Rev. xvii. 5, 6.) "There is no city under the sun," is the language of the Rev. J. Wesley, in his note on Revelation xviii. 24, "which has so clear a title to catholic blood-guiltiness as Rome. The guilt of the blood shed under the heathen emperors has not been removed under the popes, but hugely multiplied. Nor is Rome accountable only for that which hath been shed in the city, but for that shed in all the earth. For at Rome, under the pope, as well as under the heathen emperors, were the bloody orders and edicts given; and wherever the blood of holy men was shed, there were the grand rejoicings for it. And what immense quantities of blood have been shed by her agents! Charles IX.,

of France, in his letter to Gregory XIII., boasts, that in and not long after the massacre of Paris, he had destroyed seventy thousand Huguenots. Some have computed that from the year 1518 to 1548, fifteen millions of Protestants have perished by the Inquisition. This may be overcharged; but certainly the number of them in those thirty years, as well as since, is almost incredible. To these we may add innumerable martyrs in ancient, middle, and late ages, in Bohemia, Germany, Holland, France, England, Ireland, and many other parts of Europe, Africa, and Asia."

Nothwithstanding the evidence of history by which the Papal Church is convicted of having shed "the blood of the saints," the advocates of Popery, with a bravery which is really astounding, but which is quite in harmony with the principles of the Jesuits, maintain "that religious persecution was scarcely ever practiced in Christian countries, until it was introduced by Protestants at the period of the pretended Reformation." (*Orthodox Journal.*) The truth is, according to the unchangeable principles of Popery, the murdering of Protestants is not regarded as persecution, but a meritorious act. The Rhemish translators of the New Testament, in their note on Revelation xvii. 6, "Drunken with the blood of the saints," say, "Protestants foolishly expound it of Rome, for that THERE *they put heretics to death*, and *allow of their punishment* IN OTHER COUNTRIES; but THEIR blood is not called the blood of saints, no more than *the blood of thieves, man-killers*, and other *malefactors;* for the shedding of which, by order of justice, no commonwealth shall answer." This note speaks volumes; and fully unveils that mystery of iniquity which is inherent in the Church of Rome. It is only necessary to regard Protestants as "thieves, man-killers, and malefactors," and then murder ceases to be murder, and becomes "the order of justice." Nor is this all. It has often been noticed, that in Protestant countries, where Papists are the minority, when they wish to acquire any particular privileges, they ask for them on the general principle of religious liberty, a principle which the heads of their religion indignantly repudiate. This is explained in the same book. In the note on Matthew xiii. 29, 30, it is said "The good must tolerate the evil when it is so strong that it cannot be redressed without danger and disturbance to the whole Church,

and commit the matter to God's judgment in the latter day. OTHERWISE, where ill men, be they *heretics or other malefactors*, may be punished or suppressed without disturbance and hazard of the good, they *may*, and *ought*, by public authority, either spiritual or temporal, *to be chastised or executed.*" So in the note on Luke ix. 55, it is said, that when Christ rebuked James and John for wanting to call for fire from heaven, "not justice, nor all rigorous punishment of sinners is here forbidden, nor Elias's fact reprehended, *nor the Church or Christian princes blamed for putting heretics to death;* but that none of these should be done for desire of our particular revenge," etc. Can such a system—a system of *deception and cruelty*—be of God? Is it not of the devil? "Ye are of your father the devil, and your will is to do the desires of your father. He was a murderer from the beginning, and abode not in the truth; for there is no truth in him." (John viii. 44.)

The folly and the falsehood of affirming that religious persecution was not practiced till the Reformation, and that then it was introduced by Protestants, is quite in character with the unchangeable principles of Popery. Early in the twelfth century, a great number of persons in Lyons and the south of France perceived the idolatry and absurdity of the Romish worship. God, in his providence, about three hundred years prior to the Reformation, raised up Peter Waldo, a rich merchant of Lyons, who had the honor of being the first to give the word of God in any modern language of Europe. Pope Alexander III., having heard of his heretical proceedings, anathematized Waldo and his followers, and commanded the Archbishop of Lyons to proceed against them with the utmost rigor. The only crime with which the Waldenses were charged, was that of presuming to read and understand the word of God for themselves. Their very enemies bear testimony to their morality and purity of life. A Romish Inquisitor, who wrote against them, says, "These heretics are known by their manners and conversation; for they are orderly and modest in their behavior. They are chaste, temperate, and sober." Claudius Seisselius, Archbishop of Turin, says, "that, their heresy excepted, they generally live a purer life than other Christians. In their morals and lives they are perfect, irreprehensible, and without reproach among men,

addicting themselves with all their might to the service of God." Liclententius, a Dominican, speaking of the Waldenses, says, "In morals and life they are good, true in words, unanimous in brotherly love." Samuel de Cassini, a Franciscan friar, in his *Victoria Trionfale*, declares, "that all the errors of these Waldenses consisted in this, that they denied the Church of Rome to be the holy mother Church, and would not obey her traditions." Yet these moral and unblamable men, whose only crime consisted in denying the supreme authority of the Papal See, and reading and circulating the Holy Scriptures, were the objects of the most malignant and unceasing persecutions; and had to endure a "great fight of afflictions." The cruelties which were inflicted on the Waldenses were not by the authority of individual bishops, but on the authority and by the command of the Pope, as the head of the Church. In 1181, Pope Lucius III. issued a decree against heretics, which commences in the following manner:—"To abolish the malignity of divers heresies which have lately sprung up in most parts of the world: more particularly we declare all Catharists, Pastorines, and those who call themselves the Poor of Lyons, to be under a perpetual anathema." In a subsequent decree the Pope says, "We exhort you that you would endeavor to destroy the wicked heresy of the Albigenses, and do this with more rigor than you would towards the Saracens themselves: persecute them with a strong hand: deprive them of their lands and possessions: banish them, and put Catholics in their room." Such were the results of their cruel and bloody decrees, that it has been computed that, by fire and sword, the armies employed by Pope Innocent III., about two hundred thousand were murdered in the short space of a few months! Pope Innocent VIII., about thirty years prior to the Reformation, issued a Bull to the Archbishop of Cremona, in which he required him to "extirpate the Waldenses, and *tread them under foot as venomous adders*, bestowing all care towards so holy and so necessary an extermination of the same heretics;" and he urges him to engage in so holy and meritorious a work, that "he may not only obtain the crown of glory which is bestowed as a reward to those that prosecute pious causes, but that he might insure the approbation of the Pope and the apostolic see." (*Jones's Hist. Wald.*) But, notwithstanding such irrefragable evidence, Papists have the

hardihood to affirm that they do not persecute heretics! And, what is still more surprising, there are some Protestants so simple as to believe them!

The persecution of men whose conscience cannot comply with the doctrine and worship of the Papal Church, is not only permitted as what may be done, but commanded as what ought to be done; and enforced by the severest penalties, and encouraged by the greatest privileges. "We, the holy Council, (of Toledo, Can. 3,) promulge this sentence or decree pleasing to God, That whosoever hereafter shall succeed to the kingdom, shall not mount the throne till he has sworn, among other oaths, to permit no man to live in his kingdom who is not a Catholic. And if, after he has taken the reins of government, he shall violate his promise, let him be anathema maranatha in the sight of the eternal God, and become fuel of the eternal fire." The Council of Lateran, under Pope Innocent III., say, "We excommunicate and anathematize all heresy, condemning all heretics, by what name soever they are called. These being condemned, must be left to the secular power to be punished. But if any temporal lord should neglect his duty, it should be signified to the Pope, that he might from that time pronounce the subjects absolved from their allegiance to him, and expose his territories to be seized on by the Catholics, who, expelling heretics, shall possess them without contradiction." In the same chapter, the privileges granted to those who extirpate heretics are stated: "But Catholics, who, having taken the badge of the cross, shall set themselves to extirpate heretics, shall enjoy the same indulgences, and be fortified with the same privileges, as are granted to those who go to the recovery of the Holy Land." Such are the penalties to be inflicted on those who do not extirpate heretics! and such are the rewards promised to those who engage in this work of the devil!

The statement of Mr. Wesley is a sober and solemn truth: "The guilt of blood shed under the heathen emperors has not been removed under the popes, but hugely multiplied." In addition to the two hundred thousand Waldenses who were destroyed in two months, Pope Julius II. is said to have occasioned the slaughter of two hundred thousand Christians in seven years. Perionius states, that in France alone, in the great persecution against the Waldenses, there were murdered

no less than one million. During the first forty years that the Jesuits had an existence, there were about nine hundred thousand of orthodox Christians cruelly murdered. In less than thirty years, the holy Inquisition consumed about one hundred and fifty thousand with all manner of cruelty. These indisputable facts led Joseph Mede to give it as his opinion, "that the destruction made upon the Church by the Papists was equal to that of the first ten Pagan persecutions." The persecutions of the Protestants in England in the reign of Mary are indelibly traced in history. In the massacre of Paris, which subsequently extended over the kingdom, it is computed, according to Bishop Burnet, that one hundred thousand Protestants perished. The massacre of Protestants in Ireland, during the rebellion, which began in 1641, in the reign of Charles I., is an indelible stain upon Popery, and demonstrates the cruelty of that detestable system. "After rapacity had fully exerted itself, cruelty, and that the most barbarous that ever in any nation was known or heard of, began its operations. No age, no sex, no condition, was spared. The wife weeping for her butchered husband, and embracing her helpless children, was pierced with them, and perished by the same stroke. All the tortures which wanton cruelty could devise: all the lingering pains of body, and anguish of mind, the agonies of despair, could not satiate revenge excited without injury, and cruelty derived from no cause. To enter into particulars would shock the least delicate humanity: such enormities, though attested by undoubted evidence, would appear almost incredible. The sacred name of religion sounded on every side, not to stop the hands of these murderers, but to enforce their blows, and to steel their hearts against every movement of human or social sympathy. The heretics were marked out by the priests for the slaughter; and, of all actions, to rid the world of these declared enemies to Catholic faith and piety was represented as the most meritorious in its nature. While death finished the sufferings of each victim, the bigoted assassins, with joy and exultation, still echoed in his expiring ears that these agonies were but the commencement of torments infinite and eternal." (*Hume.*) That this picture of Popish cruelty is not too highly colored, nor too deeply shaded, is amply proved by the writings of Temple, of Clarendon, and of other contemporary historians.

The revocation of the edict of Nantes, in 1685, by Louis XIV., who was instigated to that act of unparalleled perfidy by the bishops and Jesuits, is a fact which can never be obliterated from the pages of history, and stamps with an eternal brand the cruel character of that Church by the adherents of which such atrocious crimes were perpetrated. There is one prominent feature in this iniquitous transaction which deserves especial attention—viz., that the most solemn oaths, and the most sacred treaties, are never looked upon by the Papal Church and its infallible pontiffs as obligatory, when the violation of them may contribute to advance their interests or accomplish their objects. For nearly a century Protestantism had been legally recognized in France, and its professors protected by the edict of Nantes, for which they were indebted to Henry IV. By the revocation of this edict, the Protestants were required, under pain of military execution, to conform to the Church of Rome. On this occasion the celebrated Bossuet, Bishop of Meaux, published his pastoral letter, in which, when addressing the "new Catholics," or the recent converts, who had been compelled at the point of the bayonet to renounce Protestantism, he says, "I do not marvel, my dearest brethren, that you are returned in troops and with so *much ease* to the Church where your ancestors have served. Not one of you hath suffered violence, either in his person or goods. So far have you been from suffering torments, that you have not so much *as heard them mentioned.* I hear other bishops say the same. You are returned peaceably to us: *you know it.*" Can Popish effrontery exceed this total disregard of truth which was displayed by Bossuet? In reply to the pastoral letter, M. Jurieu, in his pastoral letter, says, "Set him matter of fact against this pretended facility, and assure him that for four months' time there have been assemblies almost every day in the Cevennes and in the adjacent parts, for the offering up prayers and supplications to God—sometimes in woods, at other times in caves, and rocks, and dens of the earth. The dragoons, which almost always surprise them, put them to the sword, according to their instructions: they kill, and hang, and drag them to prisons. In the month of June last, near the end thereof, having surprised an assembly near Nismes, they killed many of them on the place, and four they hung on the trees. The

hangmen withdrew, supposing that they would have no great inclination to return again to that place. But two hours after there was another assembly in the same place on the dead bodies, and in the view of the carcasses that hung on the trees of the mountains. There is not a week passes without like assemblies and like massacres." But notwithstanding these palpable facts, Bossuet, the wily Jesuit, though one of the most candid Popish writers, had the assurance to address the "new Catholics," and say, "So far have you been from suffering torments, that you have not so much as heard them mentioned!" In a private letter written at this period by Bossuet, he says, "Tell me in what texts of Scripture heretics and schismatics are excepted from the number of those malefactors against which St. Paul says God hath armed kings and princes. And although you will not permit Christian princes to take vengeance of such great crimes because they are injurious to God, can they not take vengeance on them because they cause trouble and sedition in states?" (*Jurieu's Pastoral Letters.*) What a perfect harmony between the doctrine of Bossuet and that of the Rhemish translators! "Their blood is not called the blood of saints, no more than the blood of thieves, man-killers, and other malefactors, for the shedding of which by the order of justice no commonwealth shall answer." It was in this spirit that the Jesuits contrived to inflict the cruelties of Thorn, under the pretext of punishing riot. The Cardinal Primate of Poland says, "The sacred execution at Thorn, against the profaners of holy things, ought never to be forgotten." It was his wish that this "sacred execution" should be perpetually remembered. "He seems to look back upon the beheadings, and choppings, and manglings, and dreadful whippings, with pleasure. *So the wolf licks his jaws after a bloody meal.*"

It would be easy to multiply facts almost *ad infinitum* in confirmation of the intolerant and persecuting spirit of the Church of Rome. Those which have been adduced are not the acts of individuals, but of the Church: they are therefore justly chargeable to the inherent and unchangeable spirit of Popery, which is a spirit of intolerance. Cruelty is the genius of that professedly religious system. This spirit is found in almost every decree of councils, every bull of the popes, and every act of the Church. So long as the Papacy

assumes the attribute of infallibility, it is incapable of amendment. Can those principles be disowned which are the dictates of the Holy Ghost? Can those decrees and canons which were framed by infallible councils, be abandoned without surrendering the attribute of infallibility? Can there be any amendment when it would involve the inevitable destruction of the whole fabric to admit the possibility of error? Infallibility in error? Impossible.

TENDENCY OF ROMANISM.

"WHAT," says John Wesley, "has a more natural tendency to destroy the love of God in the heart than idolatry? But so does a considerable part of the avowed doctrine of the Church of Rome. . . . . The doctrine of the Romish Church has a tendency to hinder, if not destroy, the love of our neighbor. . . . . The same doctrine must greatly indispose us for showing them the *justice* which is due to all men. . . . Its natural tendency to destroy *mercy* is equally glaring and undeniable. What terrible proofs of this do we see in the execrable crusades against the Albigenses! in those horrible wars in the Holy Land, where so many rivers of blood were poured out! in the millions that have been butchered in Europe through its influence, since the beginning of the Reformation—in the open field, in prisons, on the scaffold, on the gibbet, at the stake!

"Lastly, the doctrine of the Church of Rome has a tendency to destroy *truth* from off the earth. What can more directly tend to this, what can more incite her own members to all lying and falsehood, than that doctrine, 'that no faith is to be kept with heretics?' Can I believe one word that a man says who espouses this principle? It has indeed been affirmed, that the Church of Rome has renounced this doctrine; but *when*, or *where?* By what public or authentic act, notified to all the world? The ever-renowned Council of Constance (an assembly never to be paralleled, either among Turks or Pagans, for regard to justice, mercy, and truth!) publicly and openly avowed this principle; but when and where was it publicly disavowed? Till this be done in the face of the sun, this doctrine must stand before all mankind as an avowed principle of the Romish Church."

No. 39.

PROTESTANT CHRISTIANITY AND ROMANISM CONTRASTED.

IN RESPECT TO THEIR

AGREEMENT WITH SCRIPTURE.

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1. ROMANISM denies, Protestant Christianity affirms, that the Holy Scriptures are a complete rule of faith, independently of oral traditions.

The decree of the Council of Trent on this subject is in these words:—"All saving truth is not contained in the holy Scripture, but partly in the Scripture, and partly in unwritten traditions; which whosoever doth not receive, with like piety and reverence as he doth the Scriptures, is accursed."

Hear the Apostle Paul, and see which side of the question has the sanction of his authority. In writing to Timothy, a young minister, who it was exceedingly desirable should be led into all truth on this subject, he declares that "the holy Scriptures are able to make us wise unto salvation;" and again, that "all Scripture is given by inspiration of God, and is profitable for doctrine, for reproof, for correction, for instruction in righteousness, that the man of God may be perfect, thoroughly furnished unto all good works." On these passages it may be remarked, that if the "Scriptures are able to make men wise unto salvation," there can be no occasion for unwritten traditions; and that if the man of God can be so instructed out of the Scriptures as to be "perfect, thoroughly furnished unto all good works," they must contain every doctrine and precept which God in his wisdom has been pleased to reveal for the edification of the body of Christ, or the conversion of the world. The prophet Isaiah virtually excludes every thing else than the Holy Scriptures as a rule of faith,

when he says, "To the law and to the testimony: if they speak not according to this word, it is because there is no light in them." The wise man, in the book of Proverbs, says, "Every word of God is pure: add thou not unto his words, lest he reprove thee, and thou be found a liar." And, finally, John, in the book of the Revelation, declares, "I testify unto every man that heareth the words of the prophecy of this book, If any man shall add unto them, God shall add unto him the plagues that are written in this book."

2. Romanism prohibits the reading of the Scriptures by the common people: Protestant Christianity extends this privilege to all.

In the fourth rule of the "Index of Prohibited Books," it is thus decreed: "Inasmuch as it is manifest from experience, that if the holy Bible, translated into the vulgar tongue, be indiscriminately allowed to every one, the temerity of man will cause more evil than good to arise from it, it is on this point referred to the judgment of the bishops or inquisitors, who may, by the advice of the priest or confessor, permit the reading of the Bible, translated into the vulgar tongue by Catholic authors, to those persons whose faith and piety they apprehend will be augmented, and not injured, by it; and this permission they must have in writing. But if any one shall have the presumption to read or possess it without such written permission, he shall not receive absolution until he have first delivered up such Bible to the Ordinary. Booksellers who shall sell or otherwise dispose of Bibles in the vulgar tongue to any person not having such permission, shall forfeit the value of the books, to be applied by the bishop to some pious use, and shall be subjected to such other penalties as the bishop shall judge proper. But regulars shall neither read nor purchase such Bibles, without a special license from their superiors." In perfect accordance with this decree, Leo XII., in a circular letter, dated May 3d, 1824, and addressed to all Patriarchs, Primates, Archbishops, and Bishops, holds the following language:—"We also, venerable brethren, conformably to our apostolical duty, exhort you diligently to occupy yourselves by all means to turn away your flock from these deadly pastures." Gregory XVI. and Pius IX. use similar language. And what do you imagine these "deadly pastures" are? Why, nothing less than the Bible, which we Protestants

use and circulate, and which the arrogant pontiff had just before termed "a gospel of the devil!"

Attend now to what the Scripture saith on this subject, and see whether it is most in accordance with the doctrine of the Romanists or of the Protestants. "Search the Scriptures," is the direct command of Jesus Christ: a command which, from its very nature, as well as from the circumstances in which it was delivered, is equally binding upon all men. Paul, in writing to the Thessalonians, charges them that his "epistle be read to all the holy brethren." In his epistles to the Romans, the Corinthians, the Galatians, and the Ephesians, he distinctly recognizes the fact that he is addressing, not the officers of the churches only, but "all that call on the name of the Lord Jesus Christ." James addresses his epistle "to the twelve tribes that are scattered abroad:" Peter his first epistle "to the strangers scattered throughout Pontus, Galatia, Cappadocia, Asia, and Bithynia;" and his second epistle "to all that have obtained like precious faith with us." Now, I ask, what stronger evidence the apostle could have given that he designed these epistles to be read by all Christians indiscriminately, than is to be found in the fact that they were addressed to all? And how comes it to pass that the Bereans were commended, by apostolic authority, for the diligent searching of the Scriptures, if, after all, it is a sin to search them, unless by the special permission of an inquisitor?

3. Romanism enjoins the worship of saints and images: Protestant Christianity maintains that God is the only proper object of religious worship.

In the creed of Pope Pius IV. it is thus written: "I also believe that the saints who reign with Christ are to be worshipped and prayed to; and that their relics are to be venerated." And again, "I most firmly assert that the images of Christ, and of the Mother of God, who was always a virgin, are to be had and retained, and that due honor and worship is to be given to them." And the Council of Trent declares that "it is lawful to represent God and the Holy Trinity by images; and that the images and relics of Christ and the saints are to be duly honored, venerated, or worshipped; and that in this veneration or worship those are venerated which are represented by them."

But what saith the Scripture in respect to the object of worship? It saith, "Thou shalt worship the Lord thy God, and Him only shalt thou serve." It saith further, "Thou shalt not make unto thee any graven image, or any likeness of any thing that is in heaven above, or that is in the earth beneath, or that is in the water under the earth. Thou shalt not bow down thyself to them, nor serve them." And God says by his servant to the people of Israel, "Take ye therefore heed unto yourselves, (for ye saw no manner of similitude on the day that the Lord spake unto you in Horeb out of the midst of the fire,) lest ye corrupt yourselves, and make you a graven image, the similitude of any figure, the likeness of male or female." The whole tenor of Scripture on this subject is in full accordance with these passages: judge, then, whether the doctrine of the Romanists or of the Protestants is the doctrine of the Bible.

4. Romanism prescribes the celebration of religious worship in a language which is unintelligible to the people: Protestant Christianity requires that divine service be performed in a language which the people can understand.

The Council of Trent, professedly acting under the guidance of the Holy Ghost, has not only decreed that mass shall be celebrated, and many other acts of religious worship performed, in Latin, but has denounced an anathema upon those who presume to maintain a different opinion.

But let Paul be heard on this subject, that we may see into which scale the weight of his testimony falls. "He that speaketh in an unknown tongue," saith the apostle, "speaketh not unto men, but unto God; for no man understandeth him." And again, "If I come unto you speaking with tongues, what shall I profit you, except I shall speak to you either by revelation, or by knowledge, or by prophesying, or by doctrine? For if I pray in an unknown tongue, my spirit prayeth, but my understanding is unfruitful. Else when thou shalt bless with the spirit, how shall he that occupieth the room of the unlearned say Amen, at thy giving of thanks, seeing he understandeth not what thou sayest? In the church I had rather speak five words with my understanding, that by my voice I might teach others also, than ten thousand words in an unknown tongue." This is the substance of all that the Scripture hath said on this subject; and who will venture to

say that there is any thing in it that even seems to favor, nay, that does not directly oppose, the doctrine of the Romanists?

5. Romanism virtually denies the completeness of Christ's atonement, by daily renewing his sacrifice in the celebration of the mass: Protestant Christianity recognizes the perfection of Christ's sacrifice.

If the standards of the different branches of the Reformed Church be appealed to, we unquestionably arrive at the conclusion that the doctrine of the atoning sacrifice of Christ, and of the perfection of that sacrifice, constitutes an essential article of Christianity, as it is held by the great mass of Protestants.

The doctrine which the Romish Church holds on this subject is thus expressed in the creed of Pius IV.: "I believe that in the mass is offered to God a true, proper, and propitiatory sacrifice, for the quick," or living, "and dead." And the Council of Trent has decreed, that "if any one say that in the mass there is not a true and proper sacrifice offered unto God; or that to be offered is nothing else but for Christ to be given to us to eat; let him be anathema."

I hardly heed remind you that a large part of the Sacred Scriptures relates to the point now under consideration; and as there is entire harmony in all that they contain on the subject, it may suffice to quote two or three passages. "If any man sin," saith the Apostle John, "we have an Advocate with the Father, Jesus Christ the righteous; and he is the propitiation for our sins; and not for ours only, but also for the sins of the whole world." Paul, in writing to the Hebrews, says, "Christ being come, a High-Priest of good things to come, ... he entered in once into the holy place, having obtained eternal redemption for us." Again, "Once in the end of the world hath he appeared to put away sin by the sacrifice of himself." And again, "By one offering he hath perfected for ever them that are sanctified." Need I ask whether these Scripture quotations can even be tortured into an accordance with the doctrine of the Romanists?

6. Romanism maintains that there are seven sacraments: Protestant Christianity, that there are but two.

In the creed of Pius IV. it is thus written: "There are truly and properly seven sacraments of the new law, instituted

by our Lord Jesus Christ, and are necessary to the salvation of mankind; (although all the sacraments are not necessary to every person;) namely, Baptism, Confirmation, the Lord's Supper, Penance, Extreme Unction, Orders, and Matrimony;" and the Council of Trent denounces a curse against any who say that these "were not all instituted by Christ, or that there are more or fewer than seven, or that any of the seven is not truly and properly a sacrament."

Now you may search the New Testament through, and you will find no allusion to any other sacraments than Baptism and the Lord's Supper. When our Lord commissioned his disciples previous to his ascension, he said, "Go ye therefore, and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost." And when he had met them for the last celebration of the Passover previous to his death, the history informs us that "he took bread, and gave thanks, and brake it, and gave it unto them, saying, This is my body which is given for you: this do in remembrance of me. Likewise also the cup after Supper, saying, This cup is the New Testament in my blood, which is shed for you." Both these sacraments—Baptism and the Lord's Supper—Protestant Christianity acknowledges: in respect to the other five the Bible is entirely silent.

PROTESTANT EPIGRAMS.

I. *Refusal of the Sacramental Cup.*

"DRINK of this cup, drink ALL," the Saviour cries.
"None of this cup shall drink," the Pope replies;
Yet strangely deems the consecrated wine
The blood itself—no mere memorial sign:
Forbids the blood that on the cross was spilt,
The precious blood that cleanses from all guilt.
The wafer sole is Rome's permitted food:
'Tis Christ's own body, but without his blood!

II. *Public Prayers in Latin.*

"Better five words in vulgar language utter'd,
Than twice five thousand in a strange tongue mutter'd:"
So Paul affirms. How different an opinion
Is entertain'd in Papal Rome's dominion!
Her public worship (vesper, noon, or matin,
Pater or Ave) all proceeds in *Latin*.

III. *Adoration of the Virgin.*

Rome worships *Mary*, mother of our Lord:
Her Lord pronounces all who keep His word
More than his mother blest. Then how can they
Who Him their Lord profess, to *Mary* pray?
O woman! what should sinners do with thee—
Thyself a sinner? and thy Saviour He
To whom all sinners for salvation flee!

IV. *Prohibition of Scripture-reading.*

"Search well the Scriptures, that ye well may know,
Like wise Bereans, if these things are so:
Let all that hear search daily." *Rome* says, "No:
Th' unlearned wrest the Scriptures to their fall:
We bar those pages from the use of all.
Men spy not, while the Scriptures are suppress'd,
How to *our* purpose Heaven's own word *we* wrest!"

As an illustration of the last epigram, take the following:—A priest, in a certain parish in Ireland, called upon his people to oppose a Protestant teacher; for that he had that infernal machine, the Irish Bible, at work. "It has had the next parish in a blaze, and the flame has entered ours; but I will extinguish it." For this end he went to the teacher's house. On entering, he saw the Irish Bible and some Testaments, and, laying hold on them, he deliberately pulled out the fire, and burned them to ashes. The teacher's aged mother, who, being entirely unacquainted with English, had listened with delight to her son reading the Irish Bible, when she beheld it burning in the fire, burst into tears, and, in the agony of grief, uttered in the Irish language the following natural and mournful exclamation—still more impressive in the language in which it was spoken:—"O God! O God! now is burned the book of books, the father of all good stories. There were in it stories from heaven, stories from angels,—O yes! and stories of Jesus: stories of his apostles and saints; and amidst all was the dreadful—but, O the joyful for sinners—the story of the crucifying Friday! O, it's burnt, it's burnt!—the book of my soul, the book of my heart, the book of my Saviour!"

PROTESTANTISM BEFORE THE REFORMATION.

A PERSON, says Dr. Edgar, being asked where Protestantism was before the Reformation, replied by asking, in turn, where the inquirer's face was that morning before it was washed? The reply was just. Dirt could constitute no part of the human countenance; and washing, which would remove the filth, could neither change the lineaments of the human visage nor destroy its identity. The features by the cleansing application, instead of alteration, would only resume their natural appearance. The superstition of Romanism, in like manner, formed no part of Christianity; and the Reformation, which expunged the filth of adulteration, neither new-modelled the form nor curtailed the substance of the native and genuine system. The pollutions of many ages, indeed, were dismissed; but the primitive constitution remained. The heterogeneous and foreign accretions, which might be confounded but not amalgamated with the primary elements, were exploded; and deformity and misrepresentation gave place to simplicity and truth.

Popery may be compared to a field of wheat overrun with weeds. The weeds, in this case, are only obnoxious intruders, which injure the useful grain. The wheat may remain and advance to maturity with accelerated vegetation, when the weeds, which impede its growth, are eradicated. The superstition of Romanism, in the same manner, like an exotic and ruining weed, deformed the gospel, and counteracted its utility. The Reformers, therefore, zealous for the honor of religion and truth, and actuated with the love of God and man, proceeded with skill and resolution to separate Popish inventions from divine revelation, and exhibited the latter to the admiring world in all its striking attraction and symmetry.

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THE HISTORY OF MARY,

AN IRISH PEASANT.

The regard due to the feelings of those who are the subjects of public notice, induces the writer of this little narrative to conceal the name and abode of the person here described. Suffice it to state that she resided, in the year 1816, in the south of Ireland; and that whatever is here said concerning her is the result of accurate attention to the account given by herself, and to those circumstances by which her representation might be either confirmed or invalidated. Mary, when very young, was deprived of the protection of her parents, by the death of one and the removal of the other.

In this destitute state she was noticed by a near relation, to whose house she was taken. Here her temporal wants were supplied, and an opportunity for learning to read was afforded her, which she readily improved; but neither the circumstances, education, nor ideas of those with whom she was situated were favorable to her acquiring the knowledge of one useful subject, much less of the glorious gospel. As all her family belonged to the Roman Catholic Church, Mary, from early custom, professed its doctrines and engaged in its ceremonies; but her mind was never led to any serious inquiries respecting the truth of what she believed, or the benefits which she expected to derive from her stated devotions. Sunk in the insensibility of a nature dead in trespasses and sins, she was regardless of the connection between religion and its advantages. She cared for none of these things: she was remiss even in what she believed to be her duty, thoughtlessly yielding to the influence of every passing temptation. Her temper was vehement, and she was passionately attached to the reading of novels. She would hastily despatch her

appointed business in order to gratify this propensity: often making her escape to a retired corner of a field, in order to dwell in the wild regions of fancy, undisturbed by the intrusion of any object which would serve to remind her of the dull realities of life. In a mind thus occupied, it may easily be conceived that vain, erroneous, and destructive ideas predominated. Nor did her favorite pleasure lose its charms by familiarity, for she continued to indulge herself with it some time after she was married, seeking solace from domestic cares in the perusal of a novel, while her infant lay asleep in her arms.

Having been seized with a fever, and believing her end to be approaching, she called for a devotional work, entitled, "Think well on't;" and after reading a few pages felt her mind composed and her conscience satisfied: believing that she was now sufficiently prepared to die. Through mercy she was restored to health, but insensibility to her danger rendered her regardless of this further respite, which was, therefore, totally unimproved. Thus she continued for some years, when one day, her child being asleep in her arms, she looked around to see if there was a novel within her reach; but being disappointed, she resolved to pass away the time with any book that lay near her. On opening the book which she could procure with least difficulty, she found it to be the very one which she had read during her illness, then purposely resorted to as the means of speaking peace to her soul; now, through a gracious dispensation of Providence, rendered instrumental in producing a contrary effect. Though the particular purport of this book is to set forth and recommend the peculiar doctrines of the Roman Catholic Church, yet it contains many serious admonitions and solemn warnings respecting the importance of eternal things. She had not read far before she met with the following passage from Deut. xxxii. 29, "O that they were wise: that they understood this: that they would consider their latter end!" To which was added, "Multitudes never consider for what end they come into the world, and for what end they leave it; and are never roused from this careless state till they awake in the flames of hell."

The whole passage seemed as if directed to herself. Agitated and distressed, she dropped the book, and, clasping her hands together, exclaimed, "O Lord, I am one of these

careless ones!" The importance of eternity rushed upon her mind with such force, that anxiety for the salvation of her immortal soul now occupied her sole attention, and led her bitterly to reproach herself for being hitherto unmindful of what so nearly concerned her. She saw that her past life presented to her view nothing but the commission of various sins, and the omission of various duties. How, therefore, so to atone for the past, and to provide for the future, as to secure the favor of God and eternal life, became the subject of her serious inquiry. Ignorant of the demands of God's law, and of her own insufficiency and unworthiness, she imagined that her regrets, lamentations, and endeavors to reform, would restore her to the Divine favor; and, accordingly, she commenced her new plan of life. Among past omissions of duty, a disregard to the ceremonies of her religion was enumerated: she therefore resolved regularly to attend on masses, confessions, etc.: was strict in fastings and penances, and watched continually over her prevailing propensities. Some experience of their power, in threatening to defy her most rigorous exertions, led her to apprehend the failure of her attempts; and she resolved to try the influence of fear, by punishing herself for any flagrant transgression. To such lengths did the ardor of her mind conduct her in this mode of proceeding, that at one time, after recovering from a violent passion, she thrust her finger into the fire.

Thus she proceeded with fear and trembling, proving that the service in which she was now engaged was perfect bondage, and not perfect freedom. To peace, poor Mary was still a total stranger. Peace with God, the result of forgiveness, she had not sought through the sufferings and intercession of Jesus Christ; and even peace with herself was but ill secured, while the dispositions she sought to suppress, again and again claimed the victory. She was also subject to frequent interruptions while performing her prescribed task of devotions. Having resolved to repeat what is called by her Church "The Thirty Days' Prayer," (a repetition of the same prayer for such a number of days, in regular succession, to which were attached many important privileges,) the book in which it was contained would often be mislaid, when she had to commence the reckoning over again. She was scarcely ever able to go through the whole of this undertaking. This she now

ascribes to the providence of God, who would not suffer her to persevere in any thing which was calculated to pacify her deluded conscience.

During this state of fear, anxiety, and distress, she was one night engaged at her devotions, when one of her children crying, without her hearing him, her husband called her to attend to his wants. Her temper unsubdued by her exercises, and incensed at being interrupted in what she considered as one of her meritorious acts, she arose from her knees in a violent passion, and cursed her husband for having disturbed her. In one instant the airy fabric of Mary's fancied righteousness was levelled to the ground. Attaching to the breach of different commandments, and to transgressions under different circumstances, various degrees of guilt, her present offence seemed to exceed all possibility of forgiveness. This, with her discouragement at her own weakness and inconstancy, so overpowered her mind, that she abandoned herself to all the horrors of despair. A fear that she was sold under sin, and all its threatened consequences, took such full possession of her mind, that she was continually overwhelmed with a sense of divine wrath. She lay down to rest fearful of awaking in the bottomless pit. As she walked the streets, she fancied that the very houses were commissioned to fall on her; and every thing around her seemed to threaten her destruction, and hasten on eternal vengeance.

Thus she continued for a few months, when one night she was awakened from her sleep by a violent storm. The fury of the elements she imagined to be an indication of divine wrath against herself.

Terror and anguish took such hold on her, that, her present feelings becoming insupportable, she looked back with regret to that state of insensibility which formerly exempted her from such horrors, and in her wild paroxysms exclaimed, "O that God would harden me as before!" Who would not have concluded that Mary's state was now absolutely hopeless? But, as if God had determined to show forth in her a pattern of all long-suffering: as if he had determined to make her case a striking example of his being found of them that sought him not: he interposed so speedily, and so evidently, as to show her that his thoughts are not as our thoughts, nor his ways as our ways.

Mary arose the following morning with a mind so free from terror as might have seemed to indicate the literal fulfilment of her rash request. She went out to purchase milk; and, in passing through the streets, saw a pile of old books exposed for sale. Though in haste, she resolved to stop and buy a book, without forming any resolution as to its subject. Looking at the title-page of the first she opened, and reading these words, "Alleine's Alarm to the Unconverted," she said to herself, "Surely I must be one: this must be just such a book as I want;" and, on inquiring the price, purchased it for three half-pence.

Mary felt a strong propensity to examine her new possession. She was impatient to have breakfast over, and the house free from any cause of interruption, and gladly seized the first opportunity of realizing her anxious wishes. The awful state of those who are unmindful of their eternal interests, and the misery and condemnation of the human race, set forth in this work, were considerations to which Mary had been familiar; but, as she proceeded, her attention was powerfully arrested by its pointing to the only refuge for lost sinners in the blood and righteousness of the Lord Jesus Christ. Her conceptions of the particular nature and benefits of his work were indistinct and confused; but the simple consideration that she was to look out of herself for that which effectually secured her salvation, filled her with joy and peace, to which she had hitherto been a total stranger; and when she came to a sentence which was, in substance, as follows, "Look up to heaven—look around you on earth, and see if there is any thing that can afford you pleasure, comfort, or enjoyment, equal to what is to be found in Christ; and if you can say there is not, then may you have confidence toward God,"—she instantly cried out, "O Lord, I can say this—I desire nothing but Christ! nothing but Christ!"

Mary now felt comforted: received power to contend against her spiritual enemies; but she fell into a common error, by attending to the sensations produced by faith, more than to the object which faith apprehended. She suffered her hatred of sin, and all those new feelings of which she was now conscious, to become the ground of her dependence, rather than the merttorious sacrifice of Him in whom her help lay. This cannot excite surprise, when it is recollected that she was at this time a total stranger to the word of God,

removed from all opportunities of receiving religious instruction, and still biased by the system in which she had been educated. She soon, however, began to reason on the propriety of searching the Scriptures for herself; and, convinced of its being her absolute duty, looked diligently for a Bible among the old books sold in the street. At length she found one, and purchased it for eighteen pence. Having the living oracles of God in her possession, she had now a lamp unto her feet, and a light unto her path: following which, she was led to perceive how far she had perverted the truths of God by her own imaginations. The doctrines of justification by faith, as explained and vindicated by the apostle Paul, filled her with lively joy. She had now (though increasing by slow degrees) such an enlarged view of the merits of Christ as led her to renounce every degree of dependence on her own works; and being taught of God to receive Jesus in all his offices, as he who could not only pardon but subdue her iniquities—made of God unto her wisdom, righteousness, sanctification—she now found her joy was derived purely from Christ, and that her feelings were valuable, only as enabling her to cleave unto him with more vigor, to love him more ardently, and to praise him in more animated strains. Now, indeed, may it be said that Mary experienced the great blessedness of ceasing entirely from her own works, that she might enter into rest, by trusting in the Lord Jesus Christ for life and salvation. Through his power resting upon her, she rose triumphant over all her spiritual enemies: while the love of Christ constrained her to seek all possible conformity to his image, obedience to his precepts, and devotedness to his service and glory.

She still continued her regular attendance on the ceremonies to which she had been accustomed; but continuing also to read the Scriptures attentively, she was frequently so much struck with many passages directly opposed to the tenets of the Church of Rome, that she resolved, simply, to receive every thing as laid down in the unerring standard of his word. But, although she was hence led to renounce one error after another, she did not abruptly conclude that it was her duty to retire from the communion in which she had been brought up: still finding in it something which she could conscientiously approve.

But it may be truly affirmed, notwithstanding, that Mary

attacked the strongholds of popery with the sword of the Spirit, which is the word of God. What is said respecting the impropriety and danger of praying in an unknown tongue, 1 Cor. xiv., convinced her that the performance of the mass, in Latin, was an unwarrantable deviation from the sentiments of the inspired writer on this subject. The condemnation pronounced, in the Scriptures, on "vain repetitions," "voluntary humility," and "worshipping of angels," led her to inquire into these subjects, and convinced her that the doctrines of the Church of Rome were at variance with the doctrines of the Bible. The reverence paid to images, the petitions addressed to the Virgin Mary, and other saints, the omission of the second commandment in the prayer-books, and many other devices, not only unauthorized by the oracles of God, but contrary both to their letter and their spirit, produced in her mind the deepest aversion. She began also to reflect on the doctrine of purgatory, on the use of holy water, and on the alleged efficacy of Romish absolution. The whole survey strengthened her opposition to these flagrant corruptions of the gospel; and she embraced, with unspeakable satisfaction, the assurance that Christ had, by one offering, perfected for ever them that are sanctified. (Heb. x. 14.)

The absurdity of supposing that abstinence from flesh, at certain times, was meritorious, appeared also evident from the following language of the apostle:—"Whatsoever is sold in the shambles, that eat, asking no question for conscience' sake." The insufficiency of ceremonies to bring the sinner to God, and the indignation of God against those who trusted in them as the ground of their acceptance, were powerfully impressed on her mind by the first chapter of Isaiah, and the declaration contained in Amos v. 21, "I hate, I despise your solemn feast-days." In the doctrine of transubstantiation she could not for some time see any thing directly opposed to the word of God; but upon reading 1 Cor. x., (a description of the privileges bestowed on ancient Jews,) she paused on coming to the third and fourth verses:—"And did all eat the same spiritual meat; and did all drink the same spiritual drink; (for they drank of that spiritual Rock that followed them, and that Rock was Christ.") "That Rock was Christ," she repeated: "they drank of him, then, before he appeared on the earth. How was this but by faith, and in a spiritual

sense?" A cloud seemed to be immediately removed from her understanding. She instantly saw that believers must ever feed on him in the same manner: the absurdity of supposing that the soul could derive comfort or benefit from feeding on him in a carnal sense—the absurdity of declaring that his body and blood were really contained in the elements of bread and wine, which, to be consistent, must lead to a declaration that they were also contained in the rock in the wilderness, (the expression, "That Rock was Christ," being of similar import to the expression, "This is my body, this is my blood," etc.,) the unwarrantable practice of giving but one part of what she now considered as the representatives of his body and blood to the people, etc., struck her so forcibly that she instantly renounced all her previous ideas upon this subject.

She did not, however, finally abandon every degree of connection with the Roman Catholic Church till convinced of the false foundation on which it was supported. The pope's authority in matters of religion now became the subject of her inquiry, which ended in her full conviction that, so far from following Peter, (whom he falsely claimed as his predecessor,) either in doctrines or in conduct, he bore too near a resemblance to the man of sin, described in 2 Thess. ii., to leave any doubt on her mind of his being the very person there predicted. This conclusion derived additional confirmation from recollecting what she had read in a book of ecclesiastical history respecting the pope's first assuming the title of universal bishop, which was not till some centuries after the death of the apostles,—forming a convincing proof that it was impossible to trace his authority to a delegated commission from St. Peter. This book she had read when destitute of one more agreeable to her natural taste; and though its contents did not at that time excite any inquiries on the subject, they now seemed to be providentially suggested to her remembrance, to aid the work of God in freeing her mind from all remaining error on this important subject. Her separation from the Roman Catholic Church was now perfect, absolute, and unlimited. She even wondered what arguments the priests could bring forward in opposition to the conclusions she had now formed, and resolved to go and speak with one of them on the subject. She went to the chapel for this

purpose, and was approaching one of the confession-boxes, where the priest was sitting; but he, conceiving that she was coming to him for the purpose of confessing her sins, prevented her from speaking, by directing her to some other priest, mentioning his name. Mary returned home, quite disappointed, and waited long for an opportunity of acquainting some priest with the sentiments which she had embraced. This she now attributes to the gracious dispensations of God, who would not suffer her to come in their way till her mind was sufficiently prepared, lest she should be in any degree confused by their plausible and subtle statements. The period which elapsed between Mary's first perception of the doctrines of the gospel and her final separation from the Roman Catholic Church, was about nine months.

She was now at a loss to know in what manner she could evince her anxiety to assemble with the people of God. She accordingly went to a place of worship in the neighborhood; but the power of early habits had still such an influence on her mind, that she hastily left it before the commencement of the service. Condemning herself for her timidity, she went a second time, and remained till the service was entirely concluded. She was much gratified at hearing prayers and praises in a language which she could understand; and rejoiced at hearing those doctrines which the Spirit of God had taught her to understand and value; but having formed some intimacy with a few that professed the Protestant faith, she was directed to a church where the truths of God were stated in their power, extent, and fullness. How did Mary's heart rejoice at now hearing the value and sufficiency of that work set forth, which was all her salvation, and all her desire, and the enlarged privileges of those who were interested in its benefits. Now, indeed, was she filled with joy unspeakable and full of glory. Here her delighted soul was frequently refreshed, animated, and encouraged, by her attendance on the ministry of the word; but an increase of domestic cares often prohibited her from such a gratification.

It may easily be supposed that Mary's separation from the Roman Catholic Church became an occasion of deep regret both to her relations and to the ministers of that communion. From what she heard on this subject, she expected to receive a visit from some of the latter; and one day, seeing

a bishop approaching, as she thought, toward the house, she felt so agitated that she was near fainting; but, recovering herself, she besought God to give her strength and composure of mind to plead his cause without fear. After waiting for a short time, she was relieved by finding that the bishop had gone in another direction. But growing in grace, and in the knowledge of her Lord and Saviour Jesus Christ, and strengthened with might by his Spirit, Mary soon felt rather desirous than apprehensive of an interview with him.

The bishop soon made his appearance in her mean apartments; when neither the power of early impressions, the disparity of their circumstances, nor a conjecture of the particular purport of his visit, now prevented her from receiving him with the utmost composure. As soon as he was seated, the following conversation took place. He began by saying, "I hear you have neglected your duty lately." "You are misinformed, Sir," said Mary: "I never minded my duty till now." "Have you not left the Roman Catholic Church?" "Yes, Sir." He then asked her "what fault she had to find with that Church?" To which she answered, "that its doctrines did not agree with Scripture." He asked her, "What doctrines?" Mary then proceeded to enumerate them, and to state her several objections on the ground of Scripture authority—viz.: the praying in an unknown tongue, worshipping saints, purgatory, transubstantiation, etc., and concluded by offering some arguments to invalidate the authority on which they were founded. Whatever the bishop said in opposition to Mary's arguments was drawn from reasonings on the propriety and advantages of these observances: still pleading the authority of popes and councils as sufficient for their establishment; but Mary was too strongly influenced by the simple declaration of God's word to pay any attention to the commandments of men, even where the Scriptures were silent, and much less where they tended to oppose these lively oracles of God. Still the bishop asserted the pope's right to govern in religious matters, as successor to Peter, when Mary observed, "that certainly popes were not Peter's successors in the holiness of their conduct:" adding, "that she should fear for her immortal soul did she live like many of them." To this the bishop opposed the direction given by Jesus Christ to his disciples, Matt. xxiii. 3, "The Scribes and the Phari-

sees sit in Moses's seat: all, therefore, whatsoever they bid you observe, that observe and do; but do not ye after their works; for they say, and do not." As Mary had never considered the import of the passage, she was not furnished with an immediate reply. But, after the bishop had left her, she considered the nature of the instruction given by the Scribes and Pharisees to which our Lord alluded; and, perceiving that it was the doctrines and precepts taught by Moses that they were commissioned to enforce, saw the absurdity of supposing that such a commandment authorized our submission to those who assumed to themselves the offices of teachers, and taught, for doctrines, the commandments of men. During some further conversation with him, Mary at length said, "You know, Sir, that a departure from the faith was predicted by Paul, in his epistle to Timothy, where he says, 'Some shall appear, forbidding to marry, and commanding to abstain from meats, which God hath created to be received with thanksgiving of them which believe and know the truth.' Now, look around you, Sir, and see whether any sect or party has yet appeared to whom this is so applicable as to the Roman Catholic Church." The bishop told her that he would bring her a book sufficient to set aside all her arguments, if she would promise him to read it with attention. "I shall be influenced by it, Sir," said Mary, "according to its agreement with the word of God."

The bishop returned with the book; but before Mary had read it half through, she saw that the whole weight of its arguments rested on the authority of popes and councils to decree rites and ceremonies: endeavoring to set forth the advantages of what they had appointed. When, therefore, the bishop again called on her to know what effects had been produced in her mind by the perusal of his book, Mary plainly told him "that she saw it opposed to Scripture, and must, therefore, entirely disregard its contents." Upon which he said, "Then give it back to me: I'll leave you to the judgments of God." "Very well, Sir: to them I had rather be left," said Mary, as he was leaving the house.

Some time after this, Mary's husband was so ill that his life was thought to be in danger. When she had first married him, he professed an attachment to the doctrines of the Protestant Church, but had accompanied her to her place

of worship, and, after her conversion, returned again to the Established Church. When apparently dying, Mary's friends persuaded him to send for a priest to baptize him, as the most effectual way of securing his everlasting salvation. He consented, and the priest soon made his appearance, in spite of Mary's remonstrance, who earnestly endeavored to prevent such an act of gross superstition. She followed him into the room; and, on his asking for a candle, said to him, "Sir, this man was baptized in the Protestant Church; and I ask you by what authority you set that aside as insufficient?" "Do you want to insult a minister of Jesus Christ?" said the priest. "I don't wish to insult any one," answered Mary; "but a real minister of Jesus Christ would have more regard to his word. This man has received the appointed sign of baptism—what more can be done for him by human means? Spiritual baptism is the work of God." "Go away, go away, woman, and don't interrupt me," said the priest. Mary then appealed to her husband, asking him why he submitted, at the suggestion of others, to any thing to which his own judgment was opposed; and again turning to the priest, said, "Sir, if he was enlightened by the Spirit of God, he would not suffer you to proceed." The priest and the people in the room now succeeded in turning Mary out, when the ceremony went on. After it was finished, the priest said to the sick man, "Now you are perfectly free from sin, and fit to appear before the judgment-seat of God." As Mary was not present when he said this, she did not know that he had uttered such a declaration till after her husband had recovered, who then told it to her, saying, "that the absurdity of supposing that any external rite fitted his soul for death and judgment, struck him so forcibly at the time, that he was completely disgusted with their tenets, and secretly resolved never more to have any thing to do with them."

The next day the priest renewed his visit. After seeing the sick man, he said to Mary, "Your husband is better to-day." Mary, knowing that he ascribed the improvement in his health to his having baptized him, said, "Yes, we are told that the prayer of faith shall save the sick; and I sent his name to a place of worship last night, where some believers met together, that they might pray for him." After a few days had passed, the same priest returned, accompanied

by another. When they had spoken to her husband, one of them said to Mary, "Well, I think he's mending greatly." "Yes, Sir," she replied, "he is mending in body: I wish I could say as much for his soul." "This gentleman," said he, pointing to the other priest, "gives me a very good account of his soul." "Ah! Sir," said Mary, "surely I could perceive any real improvement in him as well as another. I think God has so far given me the spirit of discernment." "Come away," said the priest who had first been with her, "and leave this woman to herself:" when they both went away, and Mary never afterward received a visit from any minister of that communion.

I shall now subjoin a few out of the many instances of the triumphs of faith, which have been exemplified in Mary's life and conduct.

The history of God's providential dealings with her would, as she declares, fill a volume; but I shall only select two out of the many instances which her memory records as Ebenezers to his praise and glory. One day Mary's faith was particularly tried by the hour of dinner drawing near without having a single morsel of provisions in the house. Her husband looked at her as if he would say, "Where now is thy God?" At length he said to her, "Mary, you had better go out and try to borrow something, that we may not be left without our dinner." She answered, "You know I have not any one to go to:" when, immediately checking herself, she cried out, "But why do I say this? Have I not my Heavenly Father to go to?" Mary immediately went to prayer, and, pleading before God the destitute state of her husband and children, her confidence in him was again confirmed, when she soon proved that he remembered his word unto his servant, upon which he had caused her to hope, and that they who trust in him shall never be confounded. In about ten minutes after she had risen from her knees, a woman appeared at the door, with something concealed under her cloak. In the firm confidence of faith, Mary ran towards her, opening her cloak, and saying, "Come show what you have brought me." The woman said that she had brought her a piece of meat, some potatoes, and twopence for cabbage. Mary looked at her husband, crying out, "Now do you see how the Lord remembers me? See how he has supplied all our wants." That this was a particular answer to prayer appeared evident to

Mary from various considerations. The woman who brought her this present was not in such circumstances as to enable her to give much to others. She was not remarkable for generosity. It was Lent time, and she was a Roman Catholic, and would not, therefore, be naturally disposed to encourage any person to eat meat. What particular suggestion induced her to act in this manner, is among the mysteries yet to be revealed of God's providence.

One morning Mary arose without any thing in the house for breakfast. The wants of her family requiring an immediate supply, she went out, determined, though very reluctantly, to apply to her sister, who was greatly displeased with her for renouncing that religion to which she herself continued firmly attached. As Mary approached the house, her heart sunk within her: so that she found herself unable even to knock at the door. She walked up and down the street, endeavoring to resolve upon making her intended application, but in vain. She could not bring herself to address her sister, and returned home, while the consideration of again seeing her hungry children, without being able to bear her usual testimony to the goodness of God in supplying their wants, caused her to shed tears of sorrow, shame, and disappointment. But, on entering the house, who can describe her wonder, gratitude, and joy, on finding that her sister had called there during her absence, leaving a supply of bread, meat, tea, etc.

The remaining circumstances which I shall record concerning Mary, occurred during my own personal intercourse with her, which was not for some years after her conversion. I was one day with a poor man, who was very ill, when Mary entered the room, and sat down near him. From her appearance, I did not expect to hear her address him in the language of instruction. But how was my attention arrested on hearing her set forth the truths of the gospel with power, liveliness, and precision! When she had done speaking, I asked her how long she had known these precious truths? She gave me particular satisfaction, and led me to cultivate her acquaintance.

Upon visiting her one morning, she related what she called "the mercies of the past night." Shortly after she went to sleep, she was awakened by one of the children crying. Having succeeded in endeavoring to compose him, she

again lay down. The moon shone brightly into her apartment: attracted by its pleasing appearance, she threw back the curtain, and indulged the most delightful meditations, mingled with prayer and thanksgiving, till toward morning, when she began to reflect on the goodness of God, who, knowing her inability to indulge such communion with him by day, providentially called her from her sleep to favor her with such a night. What complaints should we hear from many did a sleepless night succeed a day of toil!—while Mary was taught to enumerate it among the blessings of divine goodness, that her eyes prevented the night-watches, that she might be occupied in his word!

Though precluded by her situation in life, and the weight of her domestic cares, from occupying a conspicuous place in the Church of God, she took a lively interest in the prosperity of the Redeemer's kingdom. Her eyes filled with tears when she heard of a strayed sheep being added to the fold of Christ, or of any circumstance which promised to spread the savor of his precious name. One morning, when in great distress, I carried her a trifling sum of money, and, at the same time, read a letter received from Persia, containing an account of the Scriptures being admitted into the palace of the Persian monarch, who had expressed his pleasure at hearing their contents, and promised to give them his countenance: Mary manifested lively emotions of gratitude and joy as I proceeded, and when I was leaving her said, "I thank you for your money, but more for your good news."

The history of Mary seems to speak a language too plain and obvious to need much to be said, in order to press it upon the consideration of our readers, as instructing us in the way of righteousness. A faith like hers, triumphant over the influence of education, early impressions, and long-confirmed habits, and obtaining dominion over her understanding, her heart, and affections, so independent of all human means, must surely present itself to every considerate reader as a faith of a divine origin, communicated by the Spirit of God through the simple perusal of his holy word.

In hopes of its being instrumental, through the divine blessing, in leading our readers to the happy experience of joys and privileges such as these, we have now given them the history of Mary.

FLAGELLATIONS IN ROME.

A CORRESPONDENT of the New York Express, writing from Rome, says, "I witnessed last night one of the most ridiculous ceremonies a man in his wildest dreams could imagine—*a flagellation*. . . . We had secured seats in the church, when some priests came out from a side-door, and, with the assistance of two small boys with bald spots upon the crowns of their heads, who swung censers with smoking frankincense, and another small boy who had a bald spot upon the crown of his head, and who rang a tea-bell from time to time, performed mass, and all went out at the same door, except one monk, who commenced a tiresome and stupid discourse about the necessity of sinners, from time to time, when they felt convinced that they needed it, of mortifying the flesh in an humble and becoming manner. During the sermon, some of those in the church who responded the loudest arose from their knees, and kneeled in the centre, when another man, with a bald place upon the top of his head, and a black gown thrown over him, distributed among them a variety of leather straps, about two feet in length, and with which those in the middle of the church would belabor themselves when the time came. The old monk waxed warm and enthusiastic, and when finally the five lights were extinguished, one after another, until it was total darkness, the noise commenced, and such thrashings and beatings as we heard, but could not see, kept us in continual convulsions of laughter, so we were almost afraid we should be turned out. It sounded precisely as if the whole forty or fifty were beating one another with the straps; and I have no doubt some of them were so doing. I assure you it was very ludicrous; and when a light was brought suddenly in, to the consternation of the strappers, they all sneaked back to their obscurity at the sides of the church, and the old monk came around, took his straps from the flagellated ones, and the doors being opened, a fresh crowd came rushing in, who, no doubt, repeated the performance; but we had satisfied ourselves, and, scrambling over the benches, made our way out into the street. What sights one *does* see in Rome!" And this, too, in the year of grace 1855.

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No. 41.

THE DYING CATHOLIC GIRL.

"MOTHER," said a dying girl in Ireland, "it is a dreadfu. thing to die!"

"It is that, my darling," the mother said, as she fondly gazed with tearful eyes upon the fading cheek of her child. "O that I could die instead! But you have confessed, and why are you still afraid?"

"Yes, I have confessed every sin I can remember, and I have got absolution, and I shall have the holy oil when I'm just at the last, mother; but then I must be in the fires of purgatory soon, and you are very poor, mother."

The mother's quick affection caught the meaning of the words, and their painful connection. "Ah, sure, I see it now," she said: "true for us, Mary, we are poor, but I'll work these fingers to the bone but I'll get money for the masses, that will hasten the passage to heaven. My own Mary, namesake of the blessed Virgin, do you think your poor, lonely mother could rest till your soul is safe in heaven? No, she'll work by day and pray by night for the peace of your soul. So be easy, darling, and don't trouble for the masses any more at all."

"It will be no peace to my soul to know that you have to work hard to get masses said, mother. That's what makes it harder still to die."

"Sure; but mayhap you'll know nothing about it there, darling: leave that all to the priest now, and say the prayers to the Virgin he bade you. That'll bring peace to your heart."

"No, it is all dark. I want to know where I am going, and more, a great deal more, than the priest would tell me. Mother," she added quickly, "I am thinking often of the death-bed of cousin Kathleen. She had no absolution, no unction, no masses; but she died so happy!"

"She was a heretic, Mary, and knew nothing at all, so she died in her sins. Better as you are, dying in the holy faith of the true Church, and all her blessed rites, even if you do not feel as happy as poor Kathleen."

"Some words she said come across me now, mother: 'Though I walk through the valley of the shadow of death, I will fear no evil: for Thou art with me: thy rod and thy staff they comfort me.' What did she mean? I have no comfort, no staff. I am trembling in the dark, and see only great fires beyond, and am full of fear. Kathleen did not believe in purgatory."

"Hush, now, Mary dear: sickness and pain have turned your mind from the right way: go to sleep and forget her, and trust in the blessed Virgin."

"Well, mother, I'll try; but I can't help thinking it must be a happier thing to go straight to heaven at once. I wish I could remember all Kathleen said about it."

"It's not for the like of us to go straight to heaven at once, Mary: we must go the way the Church directs."

"But sure it's a hard way, mother dear: I often fear that some who get into the fires of purgatory may never get out again."

"Now don't be mistrustful of the masses, darling; but if the priest knew all you've been saying, it would go hard for me to pay for so many. So now just leave thinking about it at all, and here's Pat will sit by you awhile, till I run to my work and back."

Pat had come in and overheard part of the conversation, and now sat down by his sister's side with a heavy heart; for the doctor had said she could not recover, and he had travelled from another part of the country to see her before her death.

"Mary," said he, when their mother had left them together, "what was that about cousin Kathleen?"

"Ah, Pat, I was wishing I could die as happy as she did; though it's true she had no absolution nor unction, and didn't believe in purgatory, and thought she was going to heaven at once."

"But you wouldn't wish to die in error and sin, Mary?"

"No; but hush now, and I'll tell you, Pat, that if ever there was an angel on earth, Kathleen was one; and I can't believe that her soul is in hell just because——"

"Because she believed in the blood and merits of the Lord Jesus Christ?" exclaimed Pat: "no, Mary, for that's just the reason she had no need to go there at all; and as for absolution, she had it, and as for unction, she had that too."

"What's this you're telling me? Why sure she was called a heretic, and had no blessing from the hands of the Church."

"No, but she got it a quicker way, straight from the hand of the Lord himself. He spoke in her soul, Mary, and comforted her with assurance of his pardon and love. Do you think she needed anybody else to tell her after that? And she had the true 'unction from the Holy One,' and knew all things that made her wise unto salvation; and what need of oils outside after that?"

Mary stared upon her brother with mingled feelings of fear and delight, at last exclaiming: "Sure, brother, you've turned heretic too!"

"Well, never mind that: I don't care for nicknames at all; but I've been reading the Bible, Mary, God's own blessed book, full of such loving words to poor sinners as would melt your heart."

"But how did you get it? Does the priest know?"

"Sure, I didn't stop to ask him; but I got it of a 'reader,' he called himself, and he said that in England every man might read the Bible, if he liked; and the priests—but no, not priests—the pastors of the Church there were always delighted to read to the people out of a poor man's own Bible. And I said to myself, 'I'm a true loyal subject of the Queen, and why may not I do as her other subjects do, and have a Bible of my own? So I will.' And I did; for you know I was a bit of a scholar once. And I read and read, and some things were so pretty, and went so quick to my heart, that I couldn't stop any more if I'm burned for it. But I haven't told mother yet."

"Poor mother, it will break her heart!" said Mary, with a sigh. "But now, Pat, I'm out of breath with listening to you, for longing to know what it is about purgatory that you've read in the Bible."

"Why, just as much as you see in that empty platter, and that's nothing at all; and I've searched from one end to the other: so make your heart easy, Mary, for you can't go to a place that there isn't in God's creation. You shall go, and

I'll promise you on the faith of the Holy Scriptures, straight to heaven at once, if you'll only do one thing."

"What is it, Pat? O what is there I wouldn't do if I could! Is it to make 'a station?'"

No, no, not the like of such things as that; but if you'll listen, I'll read it in the beautiful words that they are;" and, drawing from his pocket the precious little volume, that had enlightened himself, the young Irishman read: "God so loved the world, that he gave his only-begotten Son, that whosoever believeth in him should not perish, but have everlasting life." John iii. 16. "He was wounded for our transgressions, he was bruised for our iniquities: the chastisement of our peace was upon him; and with his stripes we are healed." Isa. liii. 5. "Mary, do you think the Lord only suffered by halves, and only heals by halves? 'Let the wicked forsake his way, and the unrighteous man his thoughts; and let him return unto the Lord, and he will have mercy upon him; and to our God, for he will abundantly pardon.' Isa. lv. 7. Is it 'abundant pardon,' if we go to suffer torments in prison before we get it at all, Mary?"

"O, sure, all this is strange to my ear, Pat; but true enough they are beautiful words."

"I'm thinking, Mary, the priest would have said purgatory was a good enough place for the thief on the cross; but Jesus said: 'This day shalt thou be with me in paradise.' That's 'absent from the body, present with the Lord.' As he forgave him entirely, so he does now; for Christ is 'the same yesterday, to-day, and for ever.' The Bible says: 'There is now no condemnation to them that are in Christ Jesus.' 'Who shall lay any thing to the charge of God's elect?' 'It is Christ that died;' not they suffered—but Christ died; and be sure that the sin which is laid on him has never a pang for body or soul of one that believes on him. And what need of an earthly priest, when, 'by one offering Christ hath perfected for ever them that are sanctified?'"

"'Them that are sanctified,' Pat! what is that? Is it not to be sanctified that we go to purgatory?"

"No: 'For this is the covenant that I will make with the house of Israel after those days, saith the Lord: I will put my laws into their mind, and write them in their hearts; and their sins and their iniquities will I remember no more.

Now, where remission of these is, there is no more offering for sin.' Heb. viii. 10, 12; x. 18. No offering of your own sufferings, Mary; no masses for our mother to pay for. When the blessed Lord was going to be betrayed, before he was taken prisoner, he prayed for all his people, and in his prayer he said not a word about their going through purgatory, nor getting sanctified in any way but one."

"And what was that?"

"He said, 'Sanctify them through thy truth: thy word is truth.' John xvii. 17. The Apostle Paul said: 'Christ loved the Church, and gave himself for it; that he might sanctify and cleanse it by the word.' Eph. v. 25, 26. And again, 'How much more shall the blood of Christ, who through the eternal Spirit offered himself without spot to God, purge your conscience from dead works to serve the living God?' Heb. ix. 14. And to the Lord's people at Thessalonica he said: 'We are bound to give thanks always to God for you, brethren beloved of the Lord, because God hath from the beginning chosen you to salvation, through sanctification of the Spirit and belief of the truth.' 2 Thess. ii. 13. So, Mary, it is Christ's blood for us, and Christ's word in us; and that is salvation out and out."

"O brother, sure you are sent for a blessing to my dying-bed, to tell me these beautiful things; and all so easy and straight, and just as Kathleen used to say! But now, what is the thing I am to do, Pat? You said if I'd do one thing."

"Why, then, it is just this: 'Having,' as the precious word says, 'a High-Priest over the house of God'—that's the Lord Jesus, with his one offering of himself once offered—'let us draw near with a true heart, in full assurance of faith.' Heb. x. 21, 22. You must believe these beautiful things, and that will make them your own. 'Believe on the Lord Jesus Christ, and thou shalt be saved,' (Acts xvi. 31,) now, at once; and, 'being justified by faith, we have peace with God, through our Lord Jesus Christ;' and then you may 'rejoice in hope,' as it says, 'of the glory of God;' for, 'being justified by his blood, we shall be saved from wrath through him.' Rom. v. 1, 2, 9. O Mary, it's all of a piece: it's all like the word of God, worth loving and trusting for ever! Now, can you find in your heart to believe what God says?"

"I am afraid only that it's too good to be true," said Mary, timidly; "for, Pat, what's the reason the priest does not tell us the same, if it's true?"

"It's true, for it is in the Holy Bible, and God has said it; and the reason the priest does not tell it is plain too, for such words go clean to upset his popish patchwork of absolutions, masses, and purgatory. But, Mary, just leave minding his reasons, and turn to the Lord himself: 'draw near with a true heart, in full assurance of faith.' It's faith you must have, and not masses, Mary. The offering is made, the blood is shed that must cleanse away all your sins, so that there is nothing to do but to believe in Christ alone."

"Faith, faith—what is it? how shall I get it?"

"O, but it's a darling of a book, for it tells that too: 'It is the gift of God.' 'Now faith is the substance'—or, as it says in the margin, the ground of confidence—'of things hoped for, the evidence of things not seen.' Heb. xi. 1. It's just believing that the Lord says true, and will do as he has promised, before you get the thing promised. Sure, Mary dear, you don't think I'd tell you a lie?"

"No, that I do not, the kind brother that you have been to me: it's the soul of truth you always were."

"Then think still higher and better of Christ, that died for you: believe what he says at once. But stay, there's a precious help yet; for 'no man can say that Jesus is the Lord, but by the Holy Ghost,' (1 Cor. xii. 3;) and he can enable you to believe it all. Ask him to teach you. 'Ask, and ye shall receive;' for the Lord said, 'If ye, being evil, know how to give good gifts unto your children, how much more shall your Heavenly Father give the Holy Spirit to them that ask him?' Luke xi. 13. O, if God gives you his holy Spirit—and he will, if you ask him right truly and earnestly—then you will see how it is that Jesus his own self 'is all, and in all,' 'wisdom, and righteousness, and sanctification, and redemption,' (1 Cor. i. 30,) to poor lost sinners; and how he who 'knew no sin' was made to be 'sin for us, that we might be made the righteousness of God in him.' 2 Cor. v. 21. And then, Mary dear, if indeed you must leave us, if you must not stay any longer here, you will pass without fear through the shadowy valley, with the staff of truth to

lean upon; and your happy spirit, 'absent from the body,' shall be (for he says it) 'present with the Lord.'" 2 Cor. v. 8.

"O Pat, Kathleen might well be happy to know all this; but you must say it all over and over again, when mother is not by; for it is taking the thorns from the dying pillow, one by one, and I do hope I shall be able to believe it all. But what will the priest say? Perhaps he will curse me for a heretic, Pat." And she shuddered at the thought.

"O, but it'll do the most harm to himself, then: never fear. Be true, and hold fast by the Lord Jesus and his own words, and you need not fear what man can do."

"And our poor mother, who loves the Church and the Virgin, and so many saints, and believes in them all."

"Ah, we must say something, now and then, out of the Bible, that will catch her ear, and win her heart; and, above all, pray to God to enlighten her with the Holy Spirit, that she may know her darling is safe in heaven, when we are left lonely by the grave-side. Sure it's a blessed religion to comfort us all, whether living or dying; and I only wish the sweet story were told from Ballycastle to Cape Clear, till every man and woman and child knew that Jesus died for them, and that for *his* sake God has mercy on them that believe. O, wouldn't Ireland be a happy land, then! for I know who would have to emigrate pretty quick, or else to turn and preach the true gospel. It's the gospel we want; and then it's God's word and not mine that says: 'Happy is that people, that is in such a case: yea, happy is that people, whose God is the Lord.'" Psa. cxliv. 15.

DISEMBODIED SAINTS.

The saints who die, of Christ possess'd,
Enter into immediate rest:
For them no further test remains
Of purging fires and torturing pains.

Who trusting in their Lord depart,
Cleansed from all sin and pure in heart,
The bliss unmix'd, the glorious prize,
They find with Christ in paradise.

PENITENCE AND PRAYER.

BY C. WESLEY.

O God of love, come from above,
O God that hear'st the prayer,
All this mountain load remove,
All this world of care.
The cause express of my distress,
I own with grief and anguish:
Still, for want of pard'ning grace,
For want of faith, I languish.

Thou God unknown, for whom I groan
In endless lamentation:
Wilt thou suffer me to moan,
And die without salvation?
O when shall I with rapture cry,
Thy servant hath found favor!
Thee, my Lord, I magnify,
I joy in thee, my Saviour.

For this I pant, athirst and faint,
And cry in pain unceasing:
Give the only good I want,
Give the gospel blessing.
Now let me know the grace below,
To all believers given:
Bid me feel thy love, and go
In perfect peace to heaven.

PENITENCE AND THANKSGIVING.

BY C. WESLEY.

Allow'd to kiss my Saviour's feet,
And here rejoice and grieve,
I never can the sins forget
Which Jesus doth forgive:
Sorrow and joy unspeakable,
Alternately I prove;
And now my baseness I bewail,
And now admire his love.

O might I thus through life remain
Delightfully distress'd,
And still indulge the pleasing pain
Which tears my happy breast,
Till He, my heart's desire, appears,
Revealed in heavenly light,
And wipes away these blessed tears
By that ecstatic sight.

No. 42.

THE ROMAN CATHOLIC SCHOOL-MASTER.

BY A CLERGYMAN.

BEING on a visit for a week in one of the chief cities of Ireland, it was no small pleasure to me to devote a few days to the revisiting of some of the most familiar scenes of my youth, a great portion of which had been spent in that city. On returning one evening, I found a card left for me with the name of "J—— M——," and a few lines written underneath in pencil to say, that J—— M—— regretted not having found me within, that he was anxious to see me, and that he wished particularly to pay me a small sum of money which he had owed to me for several years. He added that, as he feared it would be impossible for him to get another day's leave of absence for some time, I should confer a favor upon him, if not inconvenient, by paying him a visit before I returned home; and giving as the place of his residence the name of a small town a few miles distant from the city.

"J—— M——," said I, looking at the card with much surprise: "I must by all means go to see him." Accordingly, the next day I went to the little town where he resided. On arriving and inquiring for him, I was directed to a pretty school-house in the neighborhood. The hum of youthful voices soon guided me to the school-room; and there I found J—— M—— busily employed with his scholars; but not long to continue so, for after a greeting, in which tears of joy could not be suppressed, he ran off to the adjacent parsonage to ask permission to absent himself for an hour from his school. This being readily granted, I was in the first place taken into a very neat parlor to see his wife: (an old acquaintance:) then, one after another, four or five fine healthy little ones, well clad, were brought in and made to shake hands with

the visit of a deputation from the Bible Society: in behalf of which an evening meeting was held in the school-house, which was immediately adjoining the village. The school-room was on this occasion thronged; and the audience became in no small degree excited when, upon one of the speakers alluding to the doctrine of purgatory and its incapability of scriptural proof, a voice cried out from the corner of the room, "I am a Roman Catholic: I believe in the doctrine of purgatory, and I can prove it from Scripture." I was in the chair; and immediately requested that the gentlemen who were to address the meeting as a deputation might not be interrupted; adding, that at the close of the proceedings full opportunity should be afforded, and a patient hearing given, to any one who had an objection to make.

J—— M—— (for his was the voice) accordingly at once sat down; and when the address of the last speaker was concluded, I called upon him for the proof of the doctrine of purgatory, which he had affirmed that he could adduce. He stood up and referred to the passage, (Matt. v. 25, 26,) "Agree with thine adversary quickly, while thou art in the way with him; lest at any time the adversary deliver thee to the judge, and the judge deliver thee to the officer, and thou be cast into prison. Verily I say unto thee, Thou shalt by no means come out thence, till thou hast paid the uttermost farthing:" which he repeated in a triumphant tone, adding, "There is a sufficient proof of purgatory!"

"Well, and how do you prove purgatory from that passage?" quietly asked Mr. P——, the member of the deputation whose observations had in the first instance called forth his interruption.

"How do I prove it? why—how do I prove it?" said J—— M——, with some confusion, "O! the passage which I have quoted proves it most satisfactorily."

"Well, but how?" asked Mr. P—— again: "let us just hear your proof of purgatory from that passage."

Poor J—— M—— hemmed and coughed, stared at the passage, read it over, coughed and cleared his throat again. At last, "Well, gentlemen," said he, "I cannot exactly remember just now how the passage proves the doctrine of purgatory; but I know it does so, and I have a book at home, which, if I had it here, would show you that it does."

"Well, my good friend," said Mr. P——, "we are obliged to you for coming here this evening, and also for standing forward as you have done in defence of what you believe to be true; but let me give you one piece of advice, namely, never again to bring forward a passage of Scripture in support of a doctrine without knowing how it actually does support it, or without being able to tell what the meaning of the passage is. And let me further show you what the meaning of this passage really is, and you can compare what I say with your book, which you say you have at home, and with the Bible, which I am happy to see you have got in your hand, and then judge which interpretation is the correct one. Just look," continued Mr. P——, "at the verses immediately preceding the passage which you have referred to, and read from the twenty-first of the chapter."

J—— M—— read accordingly as follows from his Bible: "Ye have heard that it was said by them of old time, thou shalt not kill; and whosoever shall kill shall be in danger of the judgment, but I say unto you, That whosoever is angry with his brother without a cause shall be in danger of the judgment: and whosoever shall say to his brother, Raca, shall be in danger of the council; but whosoever shall say, Thou fool, shall be in danger of hell-fire. Therefore, if thou bring thy gift to the altar, and there rememberest that thy brother hath aught against thee, leave there thy gift before the altar, and go thy way: first be reconciled to thy brother, and then come and offer thy gift. Agree with thine adversary quickly, while thou art in the way with him; lest at any time the adversary deliver thee to the judge, and the judge deliver thee to the officer, and thou be cast into prison. Verily, I say unto thee, Thou shalt by no means come out thence, till thou hast paid the uttermost farthing."

"Now," said Mr. P——, "read the next verse, the 27th." He proceeded: "Ye have heard that it was said by them of old time, Thou shalt not commit adultery." "Now do you not see that our Lord is commenting, from the 21st to the 27th verses, upon the sixth commandment, 'Thou shalt not kill,' showing that it has a spiritual as well as a literal signification: that there are other ways of breaking it besides the actual commission of murder? Thus He shows that he who is angry with or speaks evil of his brother, calling him oppro-

brious names, such as 'Raca,' or 'Thou fool,' is a transgressor of this commandment, and as such liable to punishment from the Jewish council, or sanhedrim as it was called, here on earth, and to the punishment of hell-fire as a violator of God's law hereafter. For which reason he adds, 'Therefore, if thou bring thy gift to the altar, and there rememberest that thy brother hath aught against thee, leave there thy gift before the altar, and go thy way: first be reconciled unto thy brother, and then come and offer thy gift.' (verses 23, 24.) And having given such advice with regard to any quarrel, or cause of anger and evil-speaking between brethren, he annexes to it a further piece of wise and prudent counsel with regard to any difference that might arise between any of his disciples and one of their fellow-men, who did not properly come under the denomination of a brother—'Agree with thine adversary,' etc. That this passage belongs to and forms a part of his comment upon the sixth commandment, and therefore cannot have any reference whatever to such a doctrine as purgatory," continued Mr. P——, "is further evident from his commencing to comment in like manner upon the seventh commandment, 'Thou shalt not commit adultery,' in the following verse. And now if you turn to Luke xii. 58, 59, where the same passage is again recorded, you will find all doubt or question upon the subject put an end to altogether; for there it runs thus: 'When thou goest with thine adversary to the magistrate, as thou art in the way, give diligence that thou mayest be delivered from him; lest he hale thee to the judge, and the judge deliver thee to the officer, and the officer cast thee into prison. I tell thee, thou shalt not depart thence till thou hast paid the very last mite.' Now where, I again ask you, is the proof of purgatory, or the remotest allusion to purgatory, in this passage?"

J—— M—— at once gave up the argument, and went away much confused, endeavoring to cover his retreat by saying, "that he was a Roman Catholic, and yet he had the Bible, and would read the Bible, and no man had forbidden him, or should hinder him, from so doing." Immediately after which the meeting dispersed.

A fortnight or more had elapsed without my seeing any thing of J—— M——, when one evening I was sitting alone in my little parlor, when a gentle knock at the door

announced a visitor, and J—— M—— stealthily entered, looking behind him as if dreading detection.

"I came down to you, sir," said he, "in the dark, fearing I might be noticed, to ask you if you will kindly lend me a Douay Bible: I wish greatly to compare it with the Protestant version which I have." I immediately supplied him with what he desired, and thought it expedient to say no more on that occasion than briefly to urge upon him the necessity of praying earnestly for the light and guidance of the Holy Spirit in his search after truth.

Not many evenings elapsed before I received another visit. This time there was less of fearfulness or reserve about him.

"I have come, sir," said he, "to ask you some questions concerning what I have read. To tell you the truth, sir," he added, "my mind has never been at rest since that evening of the Bible meeting, when I found that the passage which is so often brought forward by the priests and defenders of my Church as a proof of purgatory, is no proof of it, and has no reference to it at all. I then began to think, what I never had an idea of before, that perhaps, after all, you Protestants may be right; and, if so, that I must be totally and dangerously wrong; and I am now almost convinced that such is the case. "O, sir!" said he, "will you tell me just what you think about purgatory? If the Church of Rome is wrong about that, one of her very chief doctrines, I may say, she cannot be infallible."

"Well, then," said I, "sit down, and let us have a little talk about purgatory. I will be candid with you, and tell you at once what my opinion is, namely, that it is just an invention of the Church of Rome to make money—to make, as the Bible says, 'merchandise of the souls of men;' and the reasons why I think so are briefly these: In the first place, while I find heaven and hell—the place of eternal happiness and that of eternal torment—continually spoken of and referred to in Scripture, I never find the slightest mention, the remotest hint, of there being any such place as purgatory. On the contrary, I am told in the parable of the rich man and Lazarus, that when they died, the former went at once, not into purgatory, but to hell, to be tormented—the latter into Abraham's bosom, to be comforted. See Luke xvi. 19, to the end. I find St. Paul saying of believers, that 'when

absent from the body' they are 'present with the Lord,' 2 Cor. v. 8; but the Lord we know is not in purgatory. I find again a voice from heaven commanding John to write, 'Blessed are the dead which die in the Lord from henceforth: Yea, saith the Spirit, that they may rest from their labors; and their works do follow them,' Rev. xiv. 13; and purgatory, if there be such a place, is not a place of rest. But, more than this, the Scriptures plainly teach us that we do not require any suffering whatsoever upon our own part to obtain pardon of our sins, and to entitle us to enter into the kingdom of heaven; for I read, 'Christ hath once suffered for sins, the just for the unjust, that he might bring us to God,' 1 Pet. iii. 18: 'The blood of Jesus Christ his Son cleanseth us from all sin,' 1 John i. 7: 'He is the propitiation for our sins; and not for ours only, but also for the sins of the whole world,' 1 John ii. 2: 'Though your sins be as scarlet, they shall be as white as snow; though they be red like crimson, they shall be as wool,' Isa. i. 18: 'For by grace are ye saved, through faith; and that not of yourselves: it is the gift of God.' Eph. ii. 8. And that money can have nothing to do with our salvation, either directly or indirectly, is very evident from Peter's language: 'Thy money perish with thee, because thou hast thought that the gift of God may be purchased with money,' Acts viii. 20; and, 'Forasmuch as ye know that ye were not redeemed with corruptible things, as silver and gold, but with the precious blood of Christ, as of a lamb without blemish and without spot.' 1 Pet. i. 18. Believe me, J—— M——," I added, "that if you trust simply in the blessed Son of God for the salvation of your soul: if the eye of your mind is fixed and the hope and the love of your heart are fastened upon Him who died for your sins, and rose again for your justification, you need have no fear of a purgatory after death; for it is written, 'There is therefore now no condemnation to them which are in Christ Jesus, who walk not after the flesh, but after the Spirit,' Rom. viii. 1; and, again, our Lord himself says, 'He that heareth my word, and believeth on him that sent me, hath everlasting life, and shall not come into condemnation; but is passed from death unto life.' John v. 24."

After this we parted, but not until I had prayed with him

that the Lord would give him the Holy Spirit to guide him into all truth.

In about a week after this last conversation, J—— M—— came to me to say that his mind was now made up, and that he would come to church upon the following Sunday. He did so; and never shall I forget the impression which was evidently made upon his mind by the contrast between the simple prayers he heard and the lifeless service in an unknown tongue to which he had been accustomed.

Immediately after the taking of this decisive step, the storm of persecution commenced against him. His character was vilified: the Roman Catholic people of the village were forbidden by the priests, under the severest penalties, to send their children to his school, to sell him any articles of food or clothing, or to hold any intercourse with him whatever; and his appearance in the street was the signal for shouting, and hissing, and calling the most approbrious names. To do them justice, however, there were several of the more respectable Roman Catholics of the place who openly expressed their disapprobation of the treatment of a man who had done no more than act according to the dictates of his own conscience; and as he was employed by many Protestants to give instruction to their children, he was able for some time to withstand the storm, under which he exhibited the meek and forgiving spirit of a true disciple of the Saviour. After a while he became united in marriage to a pious and respectable young woman, who had long been a pupil in the Sunday-school, in which he also became a teacher.

Feeling, however, as he did, how great the privilege and how unspeakable the comfort which he now enjoyed, his soul burned within him to be instrumental in delivering others from the darkness in which he had himself been nurtured, and of the depth of which he was now so fully aware; and being naturally of an ardent spirit, he began, ere long, to avail himself of every opportunity to set before the people of the village the errors of their own system, as well as the contrasted truth of the doctrines of the glorious gospel. All this time he was a diligent and prayerful searcher of the word of God, and his visits to me were frequent, and I trust profitable to us both.

At length, one evening, he came to me in a state of extreme

agitation. "I have come, sir," said he, "to bid you farewell. Last evening, as I was returning home, a heavy stone was thrown at me, which, had it struck, instead of, through the mercy of God, only grazing my head, would probably have deprived me of life. I pursued for some way the two murderous assassins, who had evidently lain in wait for me; but owing to the darkness of the night, they escaped. This, however, is not all: as I was sitting afterwards at a table with my wife in our little apartment, going over with her the portion of Scripture which I had previously been reading with you, the window-frame was suddenly dashed in, and a huge stone fell upon the table between us. My poor wife, who is in a delicate state of health, fainted, and I greatly fear has received an injury from the shock which she sustained; and her brother came to us this morning to say that a respectable Roman Catholic had sent for him, and told him privately that I ought to leave this place without delay, as he had good reason to know that my life is in imminent danger so long as I continue here. For myself, sir," continued he, while the tears started to his eyes, "I would not care: I would brave this storm as I have braved a former one, knowing that 'the Lord is on my side,' and that I need not 'fear what man can do unto me;' but my poor wife, who heard what her brother said, is so terrified, and has entreated me so urgently to take her anywhere, or to do any thing, rather than continue here, although this is the place where she was born, that I cannot but comply. I remember, sir, the counsel of the Lord Jesus to his disciples—meant, I humbly trust, for me also, as one who desires nothing but to be a disciple of Him who died for me—'When they persecute you in one city, flee ye into another.' I remember, also, his promise, 'Lo, I am with you alway;' and I am not afraid. And now, sir," he added, "I have three favors to request of you: one is, that you will lend me a very small sum of money; for what I shall have after paying a few debts which I owe in the village will scarcely suffice to convey me to L——, where I intend to spend a few days with some relations of my wife, and perhaps to leave her with them until I can procure some employment, and provide her with a home. Sir, you may rely upon it that when the Lord provides for me, as I know that sooner or later he will do—for he never fails those who trust in him—you shall receive back with many

grateful thanks the few shillings (for I need no more) which I am under the necessity of asking from you. Another request which I have to make is, that you will furnish me with a statement in writing of all that you know concerning me; and lastly, that you will do me the favor of walking home with me, and kneeling with my wife and myself before the throne of grace, to ask God's blessing on our way; for we are resolved upon leaving this village at an early hour in the morning."

These several requests were, as the reader will have gathered from the earlier portion of this narrative, complied with, and I parted with J—— M—— and his wife, little expecting that my next meeting with them would be under circumstances so pleasing as those which I have already detailed.

I must not omit to mention that among the many particulars which he told me concerning himself at the period of our meeting, one which peculiarly interested me was, that he had become a subscriber of one pound annually to the Bible Society, as a small token of the great gratitude which he felt to it for having been, under the good providence of God, instrumental in his conversion.

This short history of J—— M—— seems to me to be fraught with important lessons. It furnishes unquestionable proof that the prayerful, painstaking searching of the Scriptures is the divinely appointed mode of seeking to have ignorance enlightened, error dissipated, and the soul established in saving and sanctifying truth; while it supplies most interesting evidence of the truth that while those who "live godly in Christ Jesus shall suffer persecution," "godliness" has, nevertheless, "the promise of the life that now is, and of that which is to come;" and that if we "seek first the kingdom of God and his righteousness, all these things" (the food and raiment of which our blessed Lord is speaking in the preceding verses—see Matt. vi. 25, to the end) "shall be added unto us."

GOOD NEWS FOR SINNERS.

JESUS CHRIST *the righteous is the* PROPITIATION *for our sins: and not for ours only, but also for the sins of the* WHOLE WORLD. (Amazing mercy!) 1 John ii. 1, 2; 1 Peter ii. 24.

PROPITIATION for sin! Divine justice fully satisfied and complete, so that no obstacle whatever remains to prevent a repentant sinner's acceptance with God! This is just what a poor sinner stands in need of.

You have been longing, full of restless desire, to know whether it were possible that such sins as *yours* could ever be forgiven. Sins committed against light, and against the conviction of your own mind; against the warnings of conscience, or the entreaty of a husband, or wife, or parents, or friends; or, it may be, even against the cries of your own children, and *all* in opposition to the word of God.

Well, poor sinner, desperate as your case may have been, there is mercy sufficient to pardon all your guilt, if you will but COME to the Fountain where pardon is to be found—pardon already purchased by *Him* who is the *Propitiation* for our sins. You cannot possibly be shut out, except by your own fault.

But hark! Hear the awful and tremendous sentence of an insulted Saviour to those who rejected and disdained his offered mercy: "Those mine enemies, which WOULD NOT that I should reign over them, bring hither, and slay them before me." Luke xix. 27.

SINNER! this awful sentence awaits *you*, if you reject the mercy now so freely offered by Him who has power to save and power to destroy. But it is not his will that *any* should perish; therefore if *you* perish, the fault will be all *your own*, and through the countless ages of eternity you will have to mourn that you *might* have been saved, but you WOULD NOT.

Come, then, sinner! come. The Lord himself invites you. O come, and take the offered mercy. *Strive* to enter in; and remember, for your encouragement, that those who *seek* shall find: their success is CERTAIN. Praised be the LORD!

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THE SICK MAN AND THE PRIEST.

A YOUNG invalid, condemned by a rapid decline to an early death, as, with slow steps and drooping head, he paced his darkened chamber, asked himself, in a low voice, this question: "Is there a God?" The only answer was a deep-drawn sigh; and again the young man resumed his walk in silent meditation. But at last, as if the expression of his thoughts could no longer be restrained, he uttered this exclamation: "Ah! even when I am convinced that he exists, who will tell me what he is? what he would have from me? what I may expect from him? and what are the relations between us? O God! if thou art, why wilt thou not reveal thyself to one who seeks thee? But no—thou art invisible, impalpable, inappreciable by any sense, insensible to all my anguish: thy name only exists—thou, thou art as nothing." And the invalid relapsed into a mournful silence.

The door opened, and a servant, carrying some medicine, entered.

"Charles," said the young man, "put that down, and listen to me."

"Certainly, sir," said the man, placing the medicine upon a table, and letting his arms fall at his side. "What can I do for you, sir?"

"Charles, do you think that there is a God?"

"Sir?"

"Now let 'sir' alone, and tell me frankly what you think Do you believe that there is a God?"

"Yes, to be sure."

"What is he?"

"The sun."

"How!"

"Yes, the world, the universe—all that exists."

'And how do you know that?"

"It is easy enough to know. I say to myself in this way: There is the sun, the world, mankind, and all the rest. It is certain that all this exists, because I see, and touch, and feel it myself. But who has made all this? It is not by chance; because chance—that is saying nothing—chance is neither a thing nor a person. To say that chance made the universe, is as much as to say that nothing made every thing."

"Very well; but all this only proves that there is a God. It does not prove that God is the sun or the moon."

"You shall see. I say to myself thus: God is not chance, but he is rather a being—that is, a spirit of knowledge—or a person. It is possible; but as I do not see it, I do not believe. I only believe what I can see. So I see the world: I am, therefore, sure that it exists; and, instead of talking of chance, which is nothing, or of a God, whom nobody has seen, I believe that those things I see have always existed—in other words, that they have made themselves. So I prove that the universe is God."

"The sun, then, is a part of God?"

"Yes."

"The moon, the stars, the earth, mankind, then, are parts of God?"

"Yes."

"Then the mud in our streets, the fierce animals in our forests, the murderer upon the scaffold—these are God?"

"Yes," hesitated poor Charles, who did not seem to have foreseen this conclusion.

"Therefore, when animals devour each other, when men kill one another, it is part of God which devours and kills another part? At this moment, you who think in one way, I who think in another, we are two parts of the same God at variance. Your God wills, and wills not, at the same time—makes, says, and thinks a thousand contradictory things."

"But, sir, I had not thought of all this; and, to tell you the truth, it was in a book at the reading-room that I saw all that I had been saying to you. But if you are pleased to think otherwise——"

"Well, well, Charles: some one rings—open the door."

Charles hastily left the room, into which, after a few minutes, the physician entered.

"Well, how are you to-day?" said he.

"Not well. I feel that I shall not last much longer."

"Pooh, pooh! Don't frighten yourself for nothing: the return of fine weather will do you good. Leave home for the south, and you will come back cured."

"Do you believe so?"

"Certainly: that is, unless——"

"I understand. In that case, dear doctor, do me the favor to take a seat, and to answer me a question."

"Willingly. What is it?"

"This: Do you think that there is a God?"

The doctor raised his head, and made a sudden movement, which sent his chair some inches backward.

"What an idea!" said he at last.

"Come, come: lay aside your medical precautions. I know that I shall soon die: I think, therefore, that my question is as seasonable as it is to know what sort of physic I shall drink, So answer me frankly and promptly, if you please."

"Be it so, to the extent of my ability. Yes, I am of opinion that there is a God. I will go farther: I do not think, like many, that this God is the material universe. No, I am far from being a pantheist: I have sense enough to trace effect to cause. To say that the universe makes itself, is as wise as to say that the clock in your dining-room made itself, and that it winds itself up every eight days. I reason differently, and say, It is evidently not man, a limited being, who has created life, for he cannot comprehend what it is; nor is it the universe, for this is inert matter. There must therefore be, beyond man and matter, a primary and powerful Cause. Again, I find in myself, and in the world, traces of intelligence, affection, and justice. The great First Cause must therefore be intelligent, loving, and just. There you have the idea of a God."

"Doctor, you forget one thing. The pantheist says that the world has always existed, and that, therefore, eternal matter need not be created nor organized."

"I will examine that supposition. If matter is eternal, its mode of action is necessary or fixed. Thus, the universe has always been what it is, and always will be. If, therefore, the universe is immutable, we ourselves, as a part of it, are pure machines, and the words which I now pronounce are involuntary, and as necessary as the existence of the sun. You

must either admit these and similar absurdities, or renounce the principle of the eternity of matter."

"Dear doctor, I will not dispute; but enlighten me. You believe in a God, spiritual, intelligent, good, just—who rewards virtue, and punishes vice?"

"Certainly."

"Well, then, let me tell you that I would rather believe in nonentity."

"Why so?" said the physician, with a gesture of horror.

"Because, if God is just, he ought to punish me. I have deeply sinned against him."

"O, but God is good. He will not be severe with you."

"Does he love lying?"

"No."

"But I have deceived. Does he love intemperance?"

"No."

"But I have been intemperate. I cannot tell you all that I have done to offend him."

"Why, you are not a murderer or a thief?"

"What! needs it that to satisfy your God? I may forget him all my life, swear, lie, deceive, hate, be ungrateful, avaricious, wicked—and all this is nothing in his sight, because I have not put my hand in my neighbor's purse, or my dagger in his heart? O, no, no: the conscience of a dying man speaks in another language. It tells me that a lie is an abominable thing; and that you, for instance, when you told me, as you came in, that my malady was nothing, fell into a serious error."

"But that was to compose you——"

"Yes, it was a pious fraud; but it was an untruth; and since your God extends his indulgence so far as to tolerate falsehood, intemperance, avarice, vanity, all things but theft and murder, I tell you that I cannot, in conscience, believe in this God, and that I prefer *none* to *him*."

Our doctor, accused of falsehood by the dying man, who dared to tell the truth, asked him nothing more, but speedily took his leave.

The sick man resumed his solitary walk, and his soliloquy again broke the deep silence. "A God! That word alone has charms for me. Yes: there is a God: I believe it. But

where is he? What would he have me to do? Who will tell me any more?"

"What is that?" said the young man, interrupting himself, and applying his ear to the wall on that side of the apartment whence a voice seemed to proceed.

"*In sæcula sæculorum*," softly pronounced the voice of an ecclesiastic.

"Ah, doubtless it is a priest," murmured the invalid, "administering extreme unction to my poor neighbor—nearer death, possibly, than myself But, now I think of it, I will consult him."

"Charles," cried he.

"Sir?" said Charles, opening the door.

"The curé of the parish is next door: I hear him. Watch for him when he leaves, and request him to step in here. I have something to say to him."

Charles went out, fulfilled his commission, and Monsieur le Curé was soon seated in the chair recently occupied by the physician.

"Monsieur le Curé," said the invalid, "permit me to come to the point without preamble: a dying man has no time to lose. I do not ask you whether you believe in the existence of a God; but I ask what *reasons* you have for your belief?"

"The Church has said so."

"It is something besides the Church—it is the opinion of a certain number of men; but that is not enough."

"No; but it is good authority. Besides, if you want other evidence, accept the unanimous consent of all nations. In all ages of the world mankind have recognized a Creator. Men differ in their estimate of the nature of the Supreme, but all acknowledge that there is a God."

"Thank you, Monsieur le Curé. I am not disposed to contest the existence of a God: it is here that I want your enlightenment: What must I expect from God? What ought I to do, ere I appear before him? It is with fear that I propose this question, for I feel that he cannot be satisfied with my past life."

"You must confess."

"And then——"

"I will give you absolution from your sins."

"And then——"

"You must perform some good works and penances."

"What next?

"You shall receive extreme unction."

"And then—what then?"

"You will go to purgatory."

"To purgatory? to suffer for thousands of years?"

"To abridge the duration of your sufferings, you must cause masses to be said."

"I would rather go straight to paradise."

"Impossible!—unless you were a saint; or, indeed, unless numberless masses——"

"No, Monsieur le Curé. No—all this will not content me. A saint I am not, and I fear there are few upon earth. Confession to man, pardon from man, penances imposed by man, masses said by man, are all vain. God cannot be satisfied with a confession which does not change me—with penances which only cost me hours of fatigue—and with masses which may be said for the veriest wretch at five francs apiece."

"But the Church has received her power from God himself; and I can prove it to you."

"Never! Your proofs must be stronger and more numerous, ere they can disturb the conclusions at which I have arrived concerning God; and I feel that when you have confessed and absolved me, even when a million of masses have been said for me, I shall be no better off."

"Lead a holy life, and God will take it into the account."

"Lead a holy life, do you say? Time fails me: I am dying!"

"But, during the hours which remain to you, perform some good works to atone for the past."

"Ah! how can the good works of to-morrow atone for the faults of yesterday? All that I can do will scarcely suffice for the future: the past is irredeemable."

"Repentance will blot out your sins before God."

"In that case, the vilest malefactors are safe; for they are sorry for what they have done when they come to the foot of the scaffold."

"But Jesus Christ died for you. He is the victim who expiates our sins."

"Is that true?" said the sick man, as if struck by this idea.

"Certainly," replied the priest, pleased to have discovered at last the way to his heart. "Believe in Jesus Christ, and you will be saved."

"What! will it suffice for me only to believe?"

"No, that will not *suffice:* good works and the sacraments are also necessary."

"But do you not see, sir, that it is mockery to talk to me of these? I repeat that I have no time for good works; and if I had time, I have not courage. I am convinced that there is no hope for me. In spite of my penances, in spite of your masses, I shall go to everlasting torments!"

"But, sir——"

"No, I tell you. All you say is repugnant to my spirit and revolting to my heart. It leaves my conscience in misery. Farewell: I would rather believe in nothing, than hope in your God, whose greatest favor would be to suffer me to burn in purgatory."

At this moment, a light tap was heard at the door, and immediately a person of plain appearance and composed countenance presented himself. The curé seized this opportunity for retiring; and the moment he departed, the invalid, so weak and depressed the instant before, exclaimed, as he threw himself into the stranger's arms:

"What, is it you, Edward? And where are you come from? It is an age since I have seen you!"

"I am just come from abroad. But answer me: What is that priest doing here?"

"My dear friend, my face ought to tell you."

"You do, indeed, look very ill."

"Yes, but I shall not long look thus."

"You expect, then——"

"To die."

"Well, my friend, I would not rob you of one salutary thought. It was then of death you were speaking with the priest?"

"Yes."

"And what did he say to you?"

"Nothing to satisfy me."

"What is needed to satisfy you?"

"Impossibility."

"Explain yourself."

"Listen: I believe there is a God; for all nature speaks of him. All men believe in him: even the atheist who professes to deny him, and the wretch who breaks his laws. But this God—what is he? I know not. To tell you the truth, I never thought about it until now. But, in the approach of death, my spirit is possessed by the idea. I cannot get rid of it—I cannot understand it. All that is said to me leaves my soul in darkness, my heart in trouble; and conscience tells me it is not the truth."

"My dear friend, I know not what has been told you—I do not wish to know. But if you will permit me, I will tell you my own experience: and perhaps—but listen."

"I will."

"Some years since, I was in the state of mind in which I find you now—seeking truth, and seeking it in vain. One day, having called upon a person of rank who was not yet to be seen, I was obliged, against my will, to wait in the antechamber. To pass away the time, I looked around me for some object of amusement. Upon a small table I perceived an open Bible. I seated myself before it. The words which first caught my attention were those pronounced by Jesus when expiring on the cross: "Father, forgive them; for they know not what they do.' A new and sudden light broke in upon me. The sight of one torn by nails, pierced by a lance, deafened by the mocking cries of the populace, laden with insults by the great of the earth—this Being, hopeless even of being heard by his enemies, praying the Father to forgive his murderers! This scene appeared to me too sublime to have been invented by mere humanity, and its Hero too noble to have been an impostor. He must have told the truth in declaring himself to be the Son of God. This half-confidence which I gave to Jesus caused me to turn my attention to another page, on which I read these words: 'My blood, which is shed for many for the remission of sins.' Jesus praying for his murderers had enlightened my mind; Jesus dying for sinners now touched my heart. But who were the 'many' of whom he spoke? On what conditions could the benefit of his sacrificial death be applied? I revolved these thoughts in my mind as I continued to turn over the leaves; and I saw these words: 'God so loved the world, that he gave his only-begotten Son, that whoso

ever believeth in him should not perish, but have everlasting life.'

"'*Whosoever*,' said I to myself: I am '*whosoever*:' none can desire more than I do to trust in that God who 'so loved the world.'

"As I compared the two passages which had so enlightened me, a new illumination seemed to spring from them. The death of Christ, of which I had so often heard, as an expiation, had always hitherto appeared to me as harshness on the part of God, who caused the punishment of the guilty to fall upon the innocent. The sacrifice was doubtless a voluntary one on the part of the victim; but the painful impression of a Judge accepting, like an implacable creditor, the payment of a debt from one who owed nothing, had ever occupied my mind. Now I remarked, for the first time, that this voluntary sufferer was the *Son of God*. God, in accepting his sacrifice, imposed upon himself as hard a sacrifice—that of his own Son. I now saw in Jesus the representative of God and man—the union of the Judge and the criminal—the embrace of justice and mercy; and, although much still appeared to my mind mysterious, my heart was satisfied. I now saw the Father and the Son working together for my salvation; the Creator of all things, as it were, descending from his throne to give me eternal life—me, the vilest of his creatures. O God, what shall I give thee in return? What have I done for thee, who has done every thing for me?"

"Then," said the invalid, "from that time to the present, you have not doubted that you have eternal life?"

"I have not."

"Then there is no fear of losing that of which God has once assured you?"

"Not so, my friend: I am not of those who think so.

"But are you not in danger of spiritual pride on account of this assurance of pardon?

"How can I be proud of a forgiveness which only makes my guilt appear more flagrant? How can I boast myself of a grace which proclaims that I had merited nothing? No, my friend: the greatness of this salvation is, on the contrary, a motive for humility. The word of God says we are 'saved by grace, lest any man should boast.'"

"And this salvation makes you happy?"

"I will not say that my happiness is perfect—but I may assure you that the certainty of the forgiveness of my sins, and of everlasting life, if I continue faithful, causes me to feel cheerfulness, peace, and joy, unmingled with any feeling of impatience or dread. I wait until God shall be pleased to call me to himself; satisfied, until then, to abide on earth, and to relate to others my own happy experience; and I have done so even now, in the hope that you also will attain this great blessing of which I speak."

"May God grant it! But I must own to you, that while I assent to all that you have said, and feel disposed to believe it, there is in my mind a contrary influence—a voice that tells me all this is too good to be true."

"My friend, that is the voice of Satan."

"Very likely; but how shall I get conviction?"

"Pray to God for light, and read his word."

"Pray? I cannot."

"I will pray for you, then."

"And read the Bible; for I have not strength now."

"Let us unite in prayer, and then I will read a chapter."

The sick man fell on his knees beside his friend, who poured out his soul in fervent prayer. The heart of the invalid was touched; and from time to time the word "Amen" fell from his lips with earnestness.

Edward afterwards read aloud the third chapter of St. John's Gospel, and the friends separated.

The presentiments of the sick man, who was in the last stage of consumption, had not deceived him. A few weeks later he was dying. His faithful Charles wept in silence at the foot of his bed. The doctor slowly poured into a glass a few drops of cordial. The curé had arrived in the hope of inducing him to accept the succors of the Church; and the invalid, lying upon the bed from which he would never more rise, turned his languid looks from one to another of the spectators.

"Your calmness," said the doctor at last, "surprises me; particularly when I think on the distress in which I saw you a month since. But swallow a few drops of this cordial."

"It is quite superfluous; and I feel that I can better employ the time that remains, if you will listen to me."

"True," interposed the priest, "the moments are precious; and, if you will permit me, I will now receive your confession, and——"

"No more of that, Monsieur le Curé; but if you will lend me your attention for a few minutes, I will thank you. Will you both be seated? and you, Charles, attend. The words of a dying man are always worth hearing.

"You are aware, my friends, in what a state of anguish you found me a month since; and you also see the calmness which I now enjoy. I doubt not that it will please you to understand the reason of the change; and, better still, it may do you good."

The doctor and the priest brought their chairs nearer; and Charles leaned upon the bolster, that his master might not have to speak too loud. The dying man resumed:—

"You are all assured that, in this momentous hour, I can have no interest in deceiving you; and that I feel too near the presence of God to dare to hide the truth. Listen then, with confidence, to a voice that will soon be for ever silent, but which is animated by a spirit that is shortly to ascend to the skies. Yes, to heaven, my friends: I know it; for there is in my heart an unerring witness that tells me so. You will recollect that my anguish proceeded from my desire of life, and my fear of being condemned before God. Well, to-day that desire is satisfied, and that fear has vanished. God has pardoned all my sins, and has given me eternal life: not that I merit now, more than I did a month since, this gift and this forgiveness, but only because Jesus has died for me, and I believe in him. And I know it—I feel it—I am certain of it. My confidence surprises you, I see. I can only repeat to you the same thing. I am certain of it, because a divine assurance—the Holy Spirit, descended into my heart—is my witness. Yes, my friends, my thirst of life, and the gnawings of my conscience, at last conducted me to the truth. I bowed my knees. For the first time I really prayed to God; and God, by his Holy Spirit, applied these words to my conscience: 'Come unto me, all ye that labor and are heavy-laden, and I will give you rest.' 'God so loved the world, that he gave his only-begotten Son, that whosoever believeth in him should not perish, but have everlasting life.' I responded to this appeal, without delay, without hesitation, without reserve. I

cast myself into the arms of my God, asking him for grace and pardon; and God has forgiven me. He has assured me of it in my soul; and he shows it to you by this tranquillity which astonishes you, and the joy which I express. Yes, joy; for now, whether I live or die, it matters not—I have secured my salvation. I shall *live* here or in eternity."

"And where have you found all these ideas?" said the doctor.

"Yes, where?" added the priest.

"There!" solemnly replied the dying man, placing, with a last effort, his hand on a small volume lying on his bed. That word and that movement were his last. He was no more.

The doctor seized the volume, opened it, and read aloud the title: "THE NEW TESTAMENT OF OUR LORD JESUS CHRIST." The priest took it in his turn, turned over a few of the leaves, and read these words which fell under his eyes:

"*No man cometh unto the Father but by me.*"

"Who said that?" asked the doctor quickly.

"JESUS CHRIST."

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No. 44.

WHY DOES YOUR PRIEST FORBID YOU TO READ THE BIBLE?

FROM THE FRENCH OF N. ROUSSEL.

A SHORT time ago, a colporteur, who sold religious books in one of our large towns, was going along the streets, and met with a passenger, to whom he offered a New Testament. The offer was declined, because the man said his priest had forbidden him to read *this* book; whereupon the following conversation took place:—

Colporteur. Why does your priest forbid you to read the Bible or the New Testament?

Man. I do not know.

Col. Many other ministers recommend it, and there is no doubt but your priest himself acknowledges that this book was written by the apostles of Jesus Christ—that it is inspired—that it is the basis of the Christian religion—that it is, in short, the word of God.

Man. I have heard many good Catholics say as much; but still, as I told you, I have received this prohibition, and I do not know the reasons.

Col. Would you not like to know them?

Man. Certainly.

Col. Very well: attend to me for a few minutes, and I will try to explain the matter. You must see with me that for priests to forbid the reading of a book which they preach from in the pulpit, which they own as the foundation of the Christian religion, and which they recognize as the word of God, is very inconsistent. One may say to your priest: "Either what you teach us is agreeable to the word of God, or it is not. If it be according to the New Testament, then

you need not fear to lay open the book before us: if it be contrary to it, your teaching is a lie; for it is opposed to the word of God, which is true."

Man. Your argument seems to me sound.

Col. And yet your priest forbids you to read the Bible!

Man. He does.

Col. Does not this lead you at once to suspect that it is because there is some difference between what he teaches you and the teaching of the Bible?

Man. I admit this; but then suspicion must not pass for proof, and I would sooner trust my priest than my own doubts.

Col. Very good; but would you sooner trust your priest than God himself?

Man. Certainly not.

Col. Well, then, compare the word of your priest with the word of God, and see if they agree or differ.

Man. But how can I make this comparison? Am I not too ignorant?

Col. Can you read?

Man. O yes.

Col. That is enough. Take this Bible in your hand, and find out the places as I name them, and then you will be convinced. But, first, what do you want to know?

Man. I should like to know what reasons my priest has for prohibiting me from reading the New Testament?

Col. Is your priest married?

Man. You know, as well as I do, that our priests are not permitted to marry.

Col. Does your priest allow meat to be eaten on Fridays, and Saturdays, and during Lent?

Man. That, too, is forbidden by our ecclesiastics.

Col. Very well: now open the New Testament at the First Epistle of Paul to Timothy, fourth chapter, first verse. How do you read?

Man. Here is the place you named: "Now the Spirit speaketh expressly, that in the latter times some shall depart from the faith . . . forbidding to marry, and commanding to abstain from meats."

Col. Does this prophecy apply to your priests?

Man. Why, it must be admitted they do not marry, and

they forbid meats. It may be supposed that it is of them the Holy Spirit speaks. You think, then, that ecclesiastics ought to marry as we do?

Col. Turn over to the second verse of the third chapter in the same epistle, and read.

Man. It is written: "A bishop, then, must be blameless, the husband of one wife." This passage is conclusive.

Col. Do you understand a little more clearly why you are forbidden to read a book which contains such words?

Man. Yes; but this motive alone is not sufficient. I want many others.

Col. You shall have them. What use do you make of the necklace of black beads which you take to church with you?

Man. It is a rosary. Our priests require us to repeat certain prayers over as many times as there are beads on this chain: in hope that these prayers, repeated so many times, will procure from God the grace which we need.

Col. Open, I pray you, the Gospel according to Matthew, chapter sixth, verse seventh, and read.

Man. Here it is: "But when ye pray, use not vain repetitions, as the heathen do; for they think that they shall be heard for their much speaking," etc.

Col. In what tongue do you repeat those prayers you count on the rosary?

Man. The Latin.

Col. Do you understand the language?

Man. No: it is an unknown tongue.

Col. Open now the First Epistle of Paul to the Corinthians, chapter fourteenth, and read verses fourteenth and nineteenth: "If I pray in an unknown tongue, my spirit prayeth, but my understanding is unfruitful. . . . Yet in the church I had rather speak five words with my understanding, that by my voice I might teach others also, than ten thousand words in an unknown tongue."

Man. I must confess that St. Paul seems to be right.

Col. If so, your priest must be——

Man. Wrong, it is true.

Col. Let us go on. How are the walls of your churches ornamented?

Man. They are covered with pictures. We have representations of saints and statues—generally the likenesses of

Christ on the cross. We bow before these and say our prayers.

Col. Open your Bible at Exodus, chapter twenty, verses four and five.

Man. It is written: "Thou shalt not make unto thee any graven image, or any likeness of any thing that is in heaven above, or that is in the earth beneath, or that is in the water under the earth: thou shalt not bow down thyself to them, nor serve them," etc.

Col. In order that God may be favorable to your prayers, whose mediation do you employ?

Man. That of the saints usually.

Col. Look in the New Testament, First Epistle to Timothy, chapter second, verse five.

Man. "There is one God, and one Mediator between God and men, the man Christ Jesus."

Col. Of what use is the mass to those who attend it?

Man. The mass is a bloodless sacrifice of Jesus Christ, who obtains the pardon of sin for those who devoutly unite in it.

Col. Then the sacrifice of Christ has been daily repeated for the last eighteen centuries, and that many millions of times?

Man. Yes: according to my priest.

Col. Look to the Hebrews, chapter ninth, verses twenty-fifth to twenty-eighth.

Man. Here is the passage: "Nor yet that he should offer himself often, as the high-priest entereth into the holy place every year with the blood of others; for then must he often have suffered since the foundation of the world; but now *once* in the end of the world hath he appeared to put away sin by the sacrifice of himself," etc.

Col. Do you now understand why your priest forbids you to read a book which declares such things?

Man. I see your meaning. You think that my priest is afraid that I should find out the differences there are between his teaching and the word of God. I do acknowledge that this fear does appear to me to be well-founded, by what I have just read: at the same time, suffer me to make an objection. In reading the Bible I may mistake, and give a false meaning to these words, while my priest, better informed than I am, is more competent to judge. Perhaps this is his reason for not wishing me to read the Bible without his explanations.

Col. But do you think that the epistles of the Apostles were originally addressed to well-educated priests? Do we not see, on the contrary, that St. Paul wrote his letters to the whole Church, in which, as he says to the Corinthians, there were not many learned, not many powerful, not many noble? And yet St. Paul wrote largely to this people, that they might read and understand. In the book of the Acts the saints at Berea are commended, because they searched the Scriptures closely, to see if what Paul himself wrote agreed with them. Besides, does not your own good sense tell you, that if you cannot understand the Bible, you are not more sure of understanding the words of your priest? Why should you better understand the explanations of a man than the words of Jesus Christ? Is there more clearness in the mind of a priest than in the mind of God?

Man. That is very fair. Let me, however, make one more remark. I am forbidden to read the Bible by my priest, a man I much esteem. You, who are a stranger to me, tell me to read it. Why should I follow *your* advice rather than that of my natural guide?

Col. Your objection is candid. You ought not to be governed by my word: I am an erring, sinful man; but if, in my stead, God were here, and spoke to you, would you believe him?

Man. I certainly would.

Col. Well, listen once more: God is about to speak to you *himself*. Turn to three passages: John v. 39; 2 Tim. iii. 16; Deut. vi. 6–8.

Man. Here they are: "Search the Scriptures; for in them ye think ye have eternal life," etc. "All Scripture is given by inspiration of God," etc. "These words which I command thee this day, shall be in thy heart; and thou shalt teach them diligently unto thy children, and shalt talk of them when thou sittest in thy house, and when thou walkest by the way, and when thou liest down, and when thou risest up," etc. I see that these commands of God to read his word are plain and authoritative.

Col. Well, now, think of them seriously. If you refuse to read the Bible, it is not the counsel of a *man* that you despise; it is a command of *God*, which you trample upon knowingly and wilfully.

The passenger bowed and was silent.

Reader, you are the passenger. It is to you these closing words are addressed. If *you* refuse to read the Bible, it will not be the counsel of man that you despise; it is a command of God, which you trample upon knowingly and wilfully. To-day you have the opportunity to read the word of God; if you refuse to study the sacred volume, then to you these terrible words belong: "This is the condemnation, that light is come into the world, but men have loved darkness rather than light." But if you determine to search the Scriptures, then these words, so sweet to the ears of a poor sinner, are addressed to you: "The Son of man is come to seek and to save that which was lost." "When we were yet sinners, Christ died for us." But if you inquire again, what you shall do to obtain the forgiveness provided in the gospel by Jesus Christ, the Bible replies, "Believe on the Lord Jesus Christ, and thou shalt be saved." Do you ask, How shall I believe? The Bible answers, "Faith is the gift of God." "Whatsoever ye shall ask the Father in my name, he will give it you." But it may be you will still say, "That is not enough: I must not only be pardoned, but I must live a better life in future, and I am afraid that my sinful inclinations will again draw me into sin."

Very well, dear reader: the Bible, which has answered all your other questions, tells you also that "If any man lack wisdom, he should ask it of God." Thus, then, you must see and acknowledge your state as a sinner. Believe in Christ, pray to God for the Holy Spirit, and rest assured that all the promises of God will be fulfilled in your experience.

WHO ARE SINNERS?

ALL are sinners, and exposed to eternal death.

Do not think that only gross and abandoned sinners are meant. Deceive not yourself! All are indeed sinners, and in need of the atonement of Christ, and of reconciliation through him. ALL—not only the openly wicked and profane, but the moral and the apparently upright. All need the

atoning blood of Christ, or they must perish everlastingly. The apostle says to the Romans, (iii. 10,) "There is none righteous, *no, not one:*" again, (iii. 23,) "All have sinned, and come short of the glory of God;" and thus having sinned, we must be justified (reckoned as righteous) by a free gift of mercy, not by any merits or works of our own. "In many things we offend all." James iii. 2. "Whosoever shall keep the whole law, and yet offend in one point, he is guilty of all." James ii. 10.

With these declarations of Scripture before us, let not our self-love whisper to us that *we* are *safe* while impenitent and unbelieving; and remembering that the breaking of one command, the leaving of but one duty undone, the commission of but one sin, makes a sinner, let us see in Scripture the doom pronounced by God upon all sinners: that thus we may fly, while we have time, to the Saviour of sinners for his free gift of mercy. "The wrath of God is revealed from heaven against all ungodliness and unrighteousness of men, who HOLD THE TRUTH in unrighteousness." Rom. i. 18. "To be carnally minded is death." Rom. viii. 6. "The wages of sin is death." Rom. vi 23. The wicked "shall have their part in the lake which burneth with fire and brimstone: which is the second death." Rev. xxi. 8.

But those who have believed in Christ, who have come to him for salvation, must be "careful to maintain good works." Tit. iii. 8. Why this, if we are saved by grace, not of good works? This is NOT to purchase salvation, but this results essentially from the grace that saves us. By this we show whose followers we are: a tree is known by its fruit, and "the fruit of the Spirit is love, joy, peace, goodness, faith." Gal. v. 22. "Proving what is acceptable unto the Lord." Eph. v. 10. "The love of Christ constraineth us." 2 Cor. v. 14. "Ye are not your own; for ye are bought with a price: THEREFORE glorify God in your body, and in your spirit, which are God's." 1 Cor. vi. 19, 20. Christ is our example: he says, "I am the light of the world: he that followeth me shall not walk in darkness, but shall have the light of life." John viii. 12. "My sheep hear my voice, and I know them, and they follow me." John x. 27. "If any man serve me, let him follow me." John xii. 26.

THE NOBLE BEREANS.

BY C. WESLEY.

These were more noble . . . in that they received the word with all readiness of mind, and searched the Scriptures daily, whether those things were so. Therefore many of them believed.—Acts xvii. 11, 12.

Can we in unbelievers find
That noble readiness of mind
To hear, investigate, and prove,
The truth of Jesus' pard'ning love?
Yes, Lord: through thy preventing grace,
There are who cordially embrace
The joyful news of sin forgiven,
With God himself sent down from heaven.

Up from the sleep of nature stirr'd,
They daily search thy written word;
Inquiring if these things be so,
To thine own oracles they go:
Thine oracles the answer give,
And willing multitudes believe
The gospel by thy Spirit seal'd,
And find thy glorious Self reveal'd.

What then are they that dare forbid
The unconvinced thy book to read?
Who take the sacred key away,
Damp their desire to search and pray?
Conceal thy records from their view—
"The Scriptures were not wrote for you:
Accept your more unerring guide—
The Church, the Catholics—*the bride!*"

Turn, sinners, turn from such away,
And rather God than man obey:
The Scriptures search both day and night,
And try if what ye hear be right:
Put forth your grain of gracious power,
(Your use of that shall bring ye more,)
'Till the true Light himself impart,
And breathes, the Witness, in your heart.

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THE HISTORY OF A PIECE OF WOOD.

FROM THE FRENCH OF N. ROUSSEL.

"To the sea! to the sea!" "No: to the gallows upon the *Place Royale*, to serve as an example for all heretics!" "No: let us make him leap over this rock to the bottom of the precipice! the crows will have time to avenge the good Mother!" "No: to the sea!" "No: to the gallows!" And everybody cried out, and pressed around the poor stranger, bruised with blows from the feet of the men, torn by the nails of the women. He went out from the chapel of the Virgin, where they said he had uttered a horrible blasphemy. Two monks led him to the dungeon of the Holy Inquisition. What was his crime? Let us follow the crowd, and we shall soon know. Whether from humanity, or the desire to preserve their prey for the next *auto da fé*, the two conductors did their best to protect the unfortunate man from the mischief the people would have done him in their fury; and they brought him at last to the court of the awful tribunal, which was then sitting. The people cried out constantly: they even threatened to enter by main force, if they did not punish him immediately for the outrage done to the Madonna. In order to appease them, the grand inquisitor imagined that nothing would be better than to announce to the agitated populace, by one of his familiars placed on the great balcony of the palace, that the holy tribunal was about to be informed at once on this matter, and to pronounce judgment on the guilty—he meant sentence of death. Repeated and noisy hurrahs followed these words. While the people indulge themselves with this joy and this pleasant hope, we will follow the unknown before the tribunal. Scarcely had he entered, accompanied by two monks, when the president is informed of the crime, and one of the two fathers speaks thus:—"This man is guilty of blasphemy. The

faithful, assembled in the chapel of our Lady, prostrated before her, adored in silence. A priest prayed at the foot of the altar: the young attendants waved their censers in her presence: the organ played a hymn which was going to be sung in her honor: all were silently gathered: when this stranger, this heretic, this child of Satan, perhaps Satan himself, placed behind a column, advances pertly to our Holy Mother, raises the pure veil which conceals her celestial figure, and in letting it fall again, and drawing a sigh, exclaims, 'The *idolaters!* the *poor idolaters!*'" Indignation seized all the judges: the president could not contain himself. "Who are you?" cried he to the accused. "William Knox, an English sculptor." "Whence do you come?" "From India." "What have you to reply to the accusation brought against you?" "Nothing: it is true." "Of whom did you speak, in saying, 'The idolaters!' Of the Indians?" "No: of you." "Of us!" "Of yourselves." A movement of anger passed over the dark figures of the inquisitors: the president gnashed his teeth, and striking with his fist upon the tribunal, he continued: "Do you know that in an hour I can send you to serve as straw to light the *auto da fé*, which is prepared?" "You can do what God pleases." "Ah, well! I tell you God wills that you should be burned alive: do you hear?" "That is to say, you condemn me without hearing me." "No, no: speak, and you shall burn afterward." "Do you hearken, and let God judge us. The funeral-pile that you wish to light for me in this world would be kindled for you in the other: now listen to my justification, and remember that, in deciding upon my death, you declare your own sentence." "A truce to menaces: speak your defence." "Listen. Some years since, I set out as an officer in an English regiment, which was going to India. After a month's voyage, our vessel was shipwrecked on a desert island. The crew and the provisions were saved; but the ship, damaged in every part, was some days after swallowed up from our sight. Reduced to inactivity on this uncultivated land, I took a fancy to exercise my skill as a sculptor, hoping that Heaven would send us help. I felled a tree, stripped off its branches, and, from the long and rounded trunk, made two perfectly equal parts. I fashioned both, and at the end of a month had made two bodies of a woman, just alike. My work was scarcely finished, when the cry, 'A sail! a sail!' struck

my ear. A merchant-ship was in sight: our signals were perceived, and the next day we were taken on board with good-will by her Italian captain. All our crew tried to express their gratitude by words, gifts, or promises. As for myself, I had lost all, and had no other means of showing my gratitude to the captain than by offering my work. He accepted it with pleasure. I even saw him smile and stroke his forehead, like a man suddenly enlightened by a happy idea. I was happy in his happiness, and soon thought no more of my trunk of the tree." "What connection has this history with your blasphemy?" interrupted a judge. "Wait. Two years later, I visited one of the most renowned pagodas in India, where a great number of pilgrims resorted, who came to honor the Madonna of the temple, called the Blessed, the Holy, and the Very Holy. Entering into the sanctuary of the idol, something struck me that it bore a resemblance to the statue which I had fashioned with my hands in the unknown island. I approach, I look, I touch, and I recognize unmistakably the half of my trunk of wood, adored by these poor Indians." "Speak, then, about these poor idolaters," interrupted the president. "True; and I cursed the day in which the thought of sculpturing this wood had occurred to me. I saw myself in some way an accomplice of pagan worship, and I asked pardon from God"—— "You pray to God! you, blasphemer of his very holy mother? But come to the point, for your Indian history has nothing to do with your crime. Speak quickly, for time presses." "I pursued my military service, and some years after, returning to Europe, I landed yesterday in this town, and the first person I met on the wharf was the Italian captain who had received us into his ship. As I told him of my unexpected meeting with my work in the Indian pagoda, he said to me, with a smile which recalled to me that which had accompanied his happy idea, that indeed he had found no better way of ridiculing these idolatrous priests, than of selling them, as a goddess fallen from heaven, one of the madonnas of which I had made him a present. I reproached the captain for such conduct: he departed with a burst of laughter, and said to me on leaving, 'You will see many more of them.' Curious by nature, and above all curious to know every thing that relates to religious worship, I come this morning to visit one of your chapels. I enter, and I observe

that looks, incense, adoration, prayers, are all directed towards a white drapery, which appears to cover the mysterious object of the worship. I approach, I raise the veil, and I see"—— "What do you see?" "The sister of the Indian madonna, my own work, the other half of my bit of wood!" "Lie! imposture! Our Lady is descended from heaven!" "Yes, like that of the pagoda." "It is the image of the Very Holy Mother!" "Like that of the pagoda." "She merits our adoration!" "Like that of the pagoda!" "No: one is an idol—the other is the holy image of the Mother of God." "They both came out of the same trunk of the tree, and with their branches I lighted my fire." "But if your history be true, do you not understand that our prayers have sanctified the work produced by your heretical hands?" "The Brahmins also made prayers to purify that which they bought of the captain." "But it is not the image itself that we adore: it is the queen of heaven whom it represents to us." "The Indian priest also told me that it was the resemblance of the goddess who reigns over the universe." "But, ignorant man, do not you understand that the Indian priests are idolaters, and that we Catholic priests are worshippers of the true God?" "I understand still better, that between them and you there is no difference, for once this same trunk of a tree, these same hands, the same iron, have fashioned." "Silence, blasphemer! you deserve to be burned as an obstinate unbeliever!" "I an unbeliever! I believe in God." "You will then be burned as a Deist." "I believe in Jesus Christ sent from heaven." "You will be burned as a Socinian." "I believe in Jesus Christ, the Son of God, and Saviour of men." "Yes; but you do not believe in the Virgin, and you will be burned as a Huguenot." "I believe that the Virgin Mary conceived by the Holy Spirit." "Well, you don't"—— "No, indeed, I do not worship a piece of wood any more in Europe than in Asia, not more in a chapel than in a pagoda, nor in the Romish Church than in Indian worship; and nothing in the world will make me bow the knee before the piece of wood which I myself"—— "Silence, heretic!"

We must also be silent, and hear his sentence of death. An hour after, the stranger walked toward the funeral-pile, along with other heretics condemned to the same punishment, and the joyous crowd followed them. Already the executioner was prepared to attach him to the fatal stake, when the stranger,

turning to the people, made a sign with his hand that he wished to speak. "Listen! listen!" cried some voices. "Gag him!" said the executioner to one of his assistants. But he was too late: the curiosity of the crowd was awakened, and as they prepared to close his mouth by main force, the cries were redoubled. "No, no! listen!" Taking advantage of the moment, the unknown mounted on the pile, and addressed the eager crowd. "They deceive you: believe me, they deceive you. It is not the religion of Christ which they teach you: it is Paganism Christianized." "Silence! silence!" "Yes, yes: the same Paganism which the Bible anathematizes on every page. Open the law of your God, and you will find written there, you who prostrate yourselves before wood and stone, these words proceeding from the mouth of God: 'Thou shalt not make any graven image: thou shalt not *bow down* to them, nor serve them.' Exod. xx. 4, 5. And you, poor pagan Catholics, you do as the idolater whom the prophet Isaiah ridicules. He cuts a tree from the forest: he burns a part of it in the fire to warm himself, and to cook the food of which he eats; 'and the residue thereof he maketh a god, even his graven image: he falleth down unto it, and worshippeth it, and prayeth unto it, and saith, Deliver me; for thou art my God.'" Isa. xliv. 14–19. Furious at the hearing of these words, a monk snatches a torch from the hands of the executioner, and brings it near to the base of the pile. "No, no!" cry the people on all sides, "let us listen to the end." "No!" cry other voices, "he is the blasphemer of our good mother, whom they compel to kneel before the Virgin, the mother of God, the queen of heaven, the source of all the graces." "Well, then, listen to this Virgin Mary," interrupted the stranger: "listen to her. She herself is going to speak." Surprised with this announcement, always ready to believe the marvellous, the people imagined that the Virgin Mary was about to descend from heaven, to make herself heard. All their looks were directed to heaven, to see her arrive; and the malefactor, profiting by the silence, resumed: "Hear what the Virgin Mary said—her words are written in the gospel: 'My spirit hath rejoiced in God my Saviour. For he hath regarded the low estate of his handmaiden.' Luke i. 47, 48. Thus, she whom you adore herself says to you that she was drawn from a low estate, and that she is only the handmaiden

of the Lord; and you dethrone God to place his handmaiden upon his throne: you keep the Saviour of the world in the swaddling-clothes of infancy, to make a woman reign. Restore each to his place: God upon his throne, Jesus on his right hand, and the Virgin Mary to the class of blessed women who bow and worship. Believe in God, who created you: believe in Jesus Christ, who can save you; but place yourselves beside Mary, created and saved like you! Jesus Christ is the Son of God: the Virgin is the daughter of man. Jesus Christ is God. Mary is a woman, and if you can understand your privileges—if you have courage enough to break the yoke of your priests, and to place their words not above the gospel, but the gospel above their words, you will see that the gospel, the New Testament, the whole Bible condemns your idolatry—that everywhere we find in it, Worship God alone: believe in Jesus Christ: call upon the Holy Spirit; but that not a single word of worship, faith, or prayer, is required from the Virgin Mary. This is what the word of Christ says. If you do not wish to hear it, if you only listen to the voice of your Catholic Church, you are Catholics, but you are not Christians."

This time the monk succeeded; and while the crowd, attentive to these words, forgot all besides, he had set fire to the four corners of the pile. The flames suddenly ascended, and the fickle multitude, who at all times prefer such spectacles to the words of truth, passed very quickly from the impression that they had received from this discourse, to the wish to see the appearance the martyr would assume in the midst of the fire, which already crackled in every part. The unknown joined his hands, raised a resigned look toward heaven, and his head fell motionless upon his breast. A few minutes reduced his body to ashes; but his soul escaped to go into heaven, to contemplate the glory of his God, and to enjoy his love, in the midst of the crowd of martyrs, of apostles, and by the side of the Virgin Mary.

CREATURE-WORSHIP.

"We hear," says Mr. Browne, "of an early example of an heretical tendency to creature-worship, which seems almost providentially to have been permitted, in order that there might be an early testimony borne against it. Epiphanius tells us that whereas some had treated the Virgin Mary with contempt, others were led to the other extreme of error, so that women offered cakes before her, and exalted her to the dignity of one to be worshipped. This, he says, was a doctrine invented by demons. 'No doubt the body of Mary was holy; but she was not a God.' Again, 'The Virgin was a virgin, and to be honored; yet not given us to be worshipped, but herself worshipper of Him who was born of her after the flesh; and who came down from heaven and from the bosom of his Father.' He then continues, that 'the words, 'Woman, what have I to do with thee?' were spoken on purpose that we might know her to be a woman, and not esteem her as something of a more excellent nature, and because our Lord foresaw the heresies likely to arise.' Again he says, 'Neither Elias, though he never died, nor Thecla, nor any of the saints, is to be worshipped.' If the apostles 'will not allow the angels to be worshipped, how much less the daughter of Anna,' *i. e.* the blessed Virgin. 'Let Mary be honored, but let the Father, the Son, and the Holy Spirit be worshipped. Let no man worship Mary.' 'Therefore though Mary be most excellent, holy and honored, yet is it not that she should be adored.'

"Thus early did the worship of the Virgin show itself, and thus earnestly did the Christian fathers protest against it.

"Gregory Nazianzen flourished nearly at the same time with Epiphanius, towards the end of the fourth century. Archbishop Usher says, that his writings are the first in which we meet with any thing like an address to the spirits of the dead. It is worth while to see how this is. He expressly declares all worship to a creature to be idolatry. He positively charges the Arians with idolatry, because they, not believing the Son of God to be fully equal and of one substance with the Father, yet offered prayers to Him. It is plain, therefore, that any address made by him to the departed could not be intended to be of the nature of that inferior

worship, which the Arians offered to the Son, believing him only the chief of the creatures of God. Yet it is clear that he believed, though not with certainty, that departed saints took an interest in all that passed among their friends and brethren on earth. He had even a pious persuasion, that they still continued as much as ever to aid with their prayers those for whom they had been wont to pray on earth. And he ventures to think, if it be not too bold to say so, that the saints, being then nearer to God, and having put off the fetters of the flesh, have more avail with Him than when on earth. In all this he does not appear to have gone farther than some who preceded him; nor is there any thing in such speculations, beyond what might be consistent with the most Protestant abhorrence of saint-worship and Mariolatry."

THE WAY OF LIFE.

How can we attain everlasting life?

Christ says, "I am the way, the truth, and the life: no man cometh unto the Father, but by me." John xiv. 6. "I am the door: by me if any man enter in, he shall be saved." John x. 9. "For God so loved the world, that he gave his only-begotten Son, that whosoever believeth in him should not perish, but have everlasting life." John iii. 16. "He that believeth on the Son hath everlasting life: and he that believeth not the Son shall not see life; but the wrath of God abideth on him." John iii. 36. "Neither is there salvation in any other; for there is none other name under heaven given among men, whereby we must be saved." Acts iv. 12. "Through his name whosoever believeth in him shall receive remission of sins." Acts x. 43. "Through this man is preached unto you the forgiveness of sins." Acts xiii. 38. Observe the answer of the apostles to the poor jailer eagerly inquiring, "What must I do to be saved?" "And they said, Believe on the Lord Jesus Christ, and thou shalt be saved, and thy house." Acts xvi. 31. We are "justified freely BY HIS GRACE, through the redemption that is in Christ Jesus." Rom. iii. 24.

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THE SCAPULAR.

THE Scapular is "an oblong piece of serge or other woollen cloth, resembling a flattened pincushion, marked with a cross, and the initials I. H. S., and worn suspended from the neck by a ribbon." This, when blessed by the priest, is considered to be virtually a part of the robe of the Virgin Mary, and is held by the Roman Catholics in the highest veneration.

A treatise called "The Scapular Book" was a few years ago reprinted under the cognizance of the Irish Roman hierarchy, and industriously circulated. The Roman Breviary affirms, among other things, that "the Virgin is pledged to release the devout of the Scapular, without loss of time, from the fiery prison of purgatory."

This inestimable badge of favor was first bestowed in the year 1251, on the 16th of July, in the Carmelite convent at Cambridge, upon a man of the name of Simon Stock. "He was upon his knees in the oratory," says the book, "when the most glorious Virgin, environed with celestial splendor, attended by thousands of angels, appeared before him; and, holding the sacred Scapular in her hand, addressed him thus: 'Receive, most beloved son, the Scapular of thy order, a sign of my confraternity, a privilege both to thee and to all Carmelites, in which whosoever dieth, shall not suffer eternal fire. Behold the sign of salvation, a safeguard in danger, the covenant of peace and everlasting alliance.'" And "ever since the institution," continues the Scapular Book, "it has been favored by Almighty God with many graces and miracles: insomuch that by reason of the sacred Scapular, the sick have been cured: persons bewitched and possessed have been freed: women in travail have been miraculously assisted. It also hath extinguished fire, when cast into flames for that purpose. It hath appeased violent tempests, when thrown into the sea in times of danger. In fine, it is known by daily experience to be a sovereign remedy for all the evils of this life, both

temporal and spiritual: insomuch that the devils have often been heard to howl, saying, 'Woe to us, by reason of the sacred Scapular of the blessed Virgin Mary of Mount Carmel!'"

"Why, this outdoes spirit-rapping. Modern quackery has done and said wonders; but I see it is a very humble and distant imitator. And I suppose 'lying miracles' have not been wanting to give confirmation to the blasphemous nonsense."

Be patient, and you shall hear. Simon, a native of Kent when twelve years of age, had withdrawn into one of its wealds, where he lived twenty years in the trunk of a hollow tree—a circumstance which secured him the surname of Stock—subsisting on roots and herbs; except on festival days, when an inspired dog, of what description is not I think noted, carried him a holiday repast. But this modern Elijah was still more favored. The Virgin Mary, dividing her presence between the realms of glory and the bower of the young hermit, beguiled his hours with celestial converse. So saith the legend.

"Well; and as to his Scapular?"

O! immediately after its miraculous reception, an opportunity luckily offered for the purpose of testing its virtues. Having occasion to go to Winchester, to transact some business with the bishop, Simon was besought to pay a visit to Walter, brother of the Dean of the church of St. Helen's, who was dying in a state of distraction. He found him grinding his teeth, rolling his eyes, invoking Satan; in fact, stark mad: but no sooner did the holy Simon lay the Scapular on the maniac, than he was *instantly* cured! He made confession of his sin, renounced the devil, received the rites of the Church, and the same night died in all the odor of sanctity! Nor is this the whole. The Dean had some misgivings as to his brother's salvation—why, does not appear: when, to remove his doubts, the dead man visited him, assuring him that by the virtues of the Scapular he had eluded all the snares of the devil, and escaped everlasting damnation!

"Bravo! Who but a fool would run the risk of dying without a Scapular?"

But there is a more amusing story. It refers to a circumstance which happened four hundred years subsequently to the time of Simon—precisely on the 10th day of July,

1622—and you know how much depends upon circumstantiality in such details. A military officer, by name Alexander Dominic, coming that day out of a bath at Avignon, was met by an assassin, who discharged a loaded pistol into the unfortunate Chevalier's body. "O blessed Virgin of Mount Carmel, assist me!" exclaimed the dying man. The words operated like magic; for, strange to say, he had no sooner uttered them, than he found the bullets had fallen into a lower part of his dress. And upon examination it was discovered that the holy Scapular, which fortunately he wore next his skin, had counteracted the effects of gunpowder, and stopped the progress of the instruments of destruction, after they had singed his cloak, and passed through his doublet and shirt, slipping them harmlessly down into his trowsers, to the inexpressible joy of the horrified Alexander Dominic! Sixteen years afterwards occurred another of these miraculous attestations. I mean, the Scapular Book says so. This was at Toulon. A fire broke out which threatened destruction to the whole neighborhood, and which no efforts or supply of water could subdue; when the lady of a Mr. Richards (here too all is circumstantial) bethought herself of the Scapular, which was no sooner cast into the flames than they instantly went out.

The author says, "The Scapular is the mantle or livery of the blessed Virgin, before whom prophets and apostles fade away into utter insignificance."

The order of the Carmelites seem most deeply implicated in this disgusting and blasphemous procedure. The Virgin is their patroness; and the book to which we have more than once referred says, "There is no doubt but the blessed Virgin Mary, by maternal right, is with Christ president of heaven and earth. It is fitting and convenient that Mary should possess what is her Son's. Hence may be inferred how she can free from purgatory the souls of her devotees, and fulfil her other promises to the brothers and sisters of the confraternity. For being mother of the Word incarnate, there is due to her a certain power or dominion over all things spiritual and temporal to which the authority of her Son extends: so that she has, by natural right of maternity, a power almost like that of her Son. Relying, therefore, upon this her participated omnipotency, she promised

the devotees of her holy habit (the Scapular) to free them from the temporal pains of purgatory, from the eternal pains of hell-fire, and from many dangers and calamities of this life, as well spiritual as temporal." Through her interposition, it is pretended, the rule of their order was confirmed by Pope Honorius the Third, in the year 1216; for, proceeding too slowly in the business, the Virgin, losing all patience, appeared to him in his sleep, and gave him strict orders to take her devoted children under his especial protection. "'Tis not to be contradicted," said she, "what I command; nor are things to be neglected when I am resolved to promote them." This charge was irresistible. "The supineness of the Pope," says Mr. Croly,* "was quickened into holy activity. He took the Carmelites under his protection, and endowed their institute with the most ample privileges." And, quoting the same veracious authority, still to expose it, "It happened," he continues, "once upon a time in the city of Chester, on occasion of a pestilence raging there—a curse that fell upon the people in consequence of some disrespect that was shown the Carmelites of that neighborhood—that a public procession took place to appease the divine wrath. In the procession there were some father Carmelites, who, as it moved along, passing near a wooden statue of the Virgin, which was held in the utmost veneration, bowed respectfully to it, saluting it also with the words, '*Ave Maria!*' 'Hail, Mary!' when, lo and behold you, the statue bowed its head respectfully in return. It should rather have curtsied. It also stretched forth a finger which before was doubled—a strange circumstance in a wooden finger—and, pointing to the father Carmelites in the procession, opened its mouth, and distinctly articulated three times the following words: 'Behold, these are my brothers!'"

But enough, and more than enough, of such impious profanity. Hail, Protestantism! May thy friends never forget their obligations to thee!

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* See "An Inquiry into the principal Points of Difference, real or imaginary, between the two Churches, (Roman and Protestant,) with a view to religious Harmony and Forbearance, by the Rev. David O. Croly," (formerly a priest.)

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No. 47.

THE GENIUS OF POPERY EXEMPLIFIED.

SOME time ago, when travelling through a part of Ireland, I had to visit one of the towns which is very near the centre of the kingdom. After preaching there one evening, a friend requested me to have a little conversation with a young man of the name of Henry ——. I knew not what was to be the purport of the conversation; but when I retired into the house adjoining the place of worship, the young man came into the parlor; and, after inviting him to take a chair, I desired him to mention the subject which he had been requested to lay before me. He then gave me the following statement: His father, mother, and family belonged to the Roman Catholic Church, and his parents designed him for the priesthood. In consequence of their intentions, and his own inclination, he received a good education. He was well versed in the Latin, and also the Greek language; and was preparing for the work of the ministry, as a Roman Catholic priest. One day a neighbor called at his father's house, and stated that his family were removing to another village, and that they were carrying with them the various articles of household furniture. He brought with him a large Bible, which they could not conveniently take that day, and requested permission to leave it for a few days. Henry's father consented, and ordered the book to be carried up stairs into one of the chambers.

A few days afterwards, the father said to Henry, "Fetch down that book, and read in it a little." Henry replied, "I had rather not, father." His father then commanded him to go for it, which he did; and when he brought it down, the father asked him to read a little; and, though very unwilling, he obeyed the command of his parent. The passage on

which he opened was in the First Epistle to Timothy, and he read on till he came to the beginning of the fourth chapter, and especially to those words, "Forbidding to marry, and commanding to abstain from meats, which God hath created to be received with thanksgiving of them which believe and know the truth. For every creature of God is good, and nothing to be refused, if it be received with thanksgiving; for it is sanctified by the word of God and prayer."

Henry was surprised, and asked his father, "Is this a true Bible?" and his father replied that he believed it was. "Then," said Henry, "if that be right, we are wrong." From that time Henry embraced every opportunity for reading the word of God on his own account. His mind became more and more enlightened; and he not only saw the errors of Popery, but he became more deeply concerned for the salvation of his own soul.

A few weeks afterwards, one Monday, his father asked him, "Henry, where were you yesterday?" He replied, at such a place of worship, referring to a Protestant chapel. "And where were you the Sunday before?" He replied, "At the same place." "And do you mean to go there, and not to our chapel?" Henry replied, "I do: because, father, the book which you desired me to read, proves that we are wrong." The father immediately seized a sword-cane, drew out the sword, and struck Henry on the forehead, and cut it deeply. (I saw the mark of the wound, which he will carry with him to the grave.) The father continued striking him, till Henry ran up stairs, entered his chamber, and barricaded the door. He remained there till morning, and found, when daylight appeared, that the floor was almost covered with his blood.

At length he ventured down stairs, and found that his father, and a young man, a cousin of his, had sticks prepared to beat him with: both of whom broke their sticks on his back and head. While they went into the yard to procure others, Henry passed into a small parlor, the window of which was open. He got through, and, though without hat or coat, ran as swiftly as he could to a neighboring village, and seeing a door open, he rushed into the house, which providentially proved to be the house of a pious Protestant. There he continued to reside, without venturing back to his father's family.

After Henry had given me this statement, I asked him why

he was so unwilling to read in the Bible which had been left at his father's house, and which he declined reading till he received the command of his father.

He then informed me that, some time before, one of the priests called at the house of a neighbor, and saw a Bible lying on the table. He directed one of the children to bring him a hatchet, which the child brought. He then cut the Bible in pieces, and ordered the children to go and bury them in the dunghill: which they did. He then ordered the father and mother to come to the chapel on the following Friday. Before they came, he had caused gravel to be strewed on the floor. When they arrived, he ordered them to bare their knees, and to go fifteen times round the chapel on their bared knees, which caused them to stream with blood. "That," said Henry, "was the cause why I was afraid to read in that book."

About ten days since, says a minister in Ireland, I happened to meet, in company, a young woman, twenty or twenty-one years of age, who was educated a strict Roman Catholic, and highly advanced in one of their devout orders.

She gave, on that occasion, the following account: By reading some tracts written by the Rev. Gideon Ouseley and others, on the Popish controversy, she was convinced of the errors of that system. The pamphlets, which she had kept concealed in the case of the clock, which it was her duty to wind up, were discovered and destroyed by her mother. She chastened her severely for having them, and reported her to the clergy, who used their influence, with that of her parents, to reclaim her, but in vain. She afterwards procured a Bible, which, at convenient intervals, she was much in the habit of reading, and made a pocket for it, and carried it about her person, to avoid discovery.

One morning, while reading it in her room, she was suddenly called down stairs, and, in her haste to obey the call, forgot the Bible, leaving it behind her on the table. Her sister entering the room in her absence saw the Bible, and told her mother, who came to witness it herself. She then sent for the priest, who came without delay. The young woman was called into the parlor, and her mother brought the Bible down stairs in her hand, but with a cloth interposed, to prevent the defilement of touching the book with her hand.

The priest reproved and admonished the young woman sharply for having such a book. Then, taking up the fire-poker, he raised up the coals which were on the top of the fire; and having thus prepared a place for the Bible, her mother thrust it into the flame. While the Bible was burning, the priest emphatically said, "Thus shall it be with the AUTHOR, the OWNER, and the READER of that book." The young woman, looking on with painful feeling, said, "If the *Author* is consumed, I am sure it is bad enough; for the Author of that book is Jesus Christ,—it is God's book." For such expressions she was severely rebuked; and after the Bible was burned, the cloth in which her mother brought it down stairs she also thrust into the fire, and it was consumed. Holy water was then procured, and the house was sprinkled and purged by it from the foul contamination of the dreadful book.

From the severity of the treatment she received on account of her heresy, and the danger which she apprehended of being put into some place of confinement, she soon after fled from her father's house, and is now in the service of a highly respectable clergyman of the Established Church, who affords her shelter and protection. This scene did not occur in a remote village, or an obscure country place, but in the heart of the city of Dublin. As I had it from the young woman's own lips, I have adhered to her own words, and could mention names, street, and number.

Such is the determination of the Roman Catholic priests to prevent their people from reading the book of God!

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GIANT POPE.

AMONG the most graphic pictures of the Pilgrim's Progress, is the scene placed by the immortal dreamer at the end of the Valley of the Shadow of Death :—

"Now I saw in my dream, that at the end of the valley lay blood, bones, ashes, and mangled bodies of men, even of pilgrims that had gone this way formerly; and while I was musing what should be the reason, I espied a little before me a cave, where two giants, Pope and Pagan, dwelt in old time; by whose power and tyranny the men whose bones, blood, ashes, etc., lay there, were cruelly put to death. But by this place Christian went without much danger, whereat I somewhat wondered; but I have learned since, that Pagan has been dead many a day; and as for the other, though he be yet alive, he is, by reason of age, and also of the many shrewd brushes that he met with in his younger days, grown so crazy and stiff in his joints, that he can now do little more than sit in his cave's mouth, grinning at pilgrims as they go by, and biting his nails because he cannot come at them. So I saw that Christian went on his way; yet, at the sight of the old man that sat at the mouth of the cave, he could not tell what to think, especially because he spoke to him, though he could not go after him, saying, 'You will never mend till more of you be burned.' But he held his peace, and set a good face on it, and so went by and catched no hurt."

John Bunyan, it seems, did not entertain the opinion, so popular at present, that Popery has lost its appetite for blood. He did not think it had in his age—we do not think it has to this day. Giant Pope is just what he was when Bunyan saw

him in his dream. In proof of this, read the "Letters Apostolic of our Most Holy Lord, Pope Pius, concerning the Dogmatic Definition of the Immaculate Conception of the Mother of God," in December, 1854, as published in the Freeman's Journal, a Romish paper of New York, February 17, 1855. In this document the Pope says: "Wherefore, if *any* shall dare—which God avert!—to *think* otherwise than as it has been defined by Us, they should know and understand that they are condemned by their own judgment, that they have suffered shipwreck of the faith, and have revolted from the unity of the Church; and besides, by their own act they subject themselves to the penalties justly established, if what they think they should *dare to signify by word, writing, or any other outward means.*" In his Encyclical Letter, August 15, 1852, Pius says: "The absurd and erroneous doctrine or raving in defence of liberty of conscience, is a most pestilential error—a pest of all others most to be dreaded in a state."

The *Civiltà Cattolica*, issued at Rome, is perhaps the most authoritative journal published by the Papists. Romish editors in Protestant countries quote it with marked deference. In November, 1854, the *Civiltà* put forth an elaborate article defending the coercive power of the Church of Rome in the broadest terms. It says: "The Church is meek, because this is her spirit—*not as if she, being a spiritual society, has no* RIGHT TO PUNISH, EVEN WITH BLOOD OR WITH DEATH."

The Paris *Univers*, a Jesuitical organ, says: "A heretic examined and convicted by the Church, used to be delivered over to the secular power and punished with death. Nothing has ever appeared to us more necessary. More than one hundred thousand persons perished in consequence of the heresy of Wickliffe: a still greater number for that of John Huss; and it would not be possible to calculate the bloodshed caused by Luther—and it is not yet over.

"As for myself, what I regret, I frankly own, is, that they did not burn John Huss sooner, and that they did not likewise burn Luther. This happened because there was not found some prince sufficiently politic to stir up a crusade against Protestants."

BROWNSON, in his *Quarterly Review*, published in Boston, follows close in the wake. In October, 1852, he wrote:—"The liberty of heresy and unbelief is *not* a right. . . .

All the rights the *sects* have or can have, are derived from the state, and rest on expediency. As they have, in their character of sects hostile to the true religion, no rights under the law of nature or the law of God, they are neither wronged nor deprived of liberty if the state refuses to grant them any rights at all.

"The sorriest sight to us is a Catholic throwing up his cap and shouting, 'All hail, democracy!'"

He says again: "Protestantism of every form has not, and never can have, any rights where Catholicity is triumphant."

"Let us dare to assert the truth in the face of the lying world, and, instead of pleading for our Church at the bar of the State, summon the State itself to plead at the bar of the Church, its divinely constituted judge."

"I never think of publishing any thing in regard to the Church, without submitting my articles to the Bishop for inspection, approval, and endorsement."

The *Shepherd of the Valley*, St. Louis, Missouri, says, November 23, 1851: "The Church is of necessity intolerant Heresy she endures when and where she must; but she hates it, and directs all her energies to its destruction. If Catholics ever gain an immense numerical majority, religious freedom in this country is at an end. So our enemies say. So we believe."

And again: "Protestantism of every kind Catholicity inserts in her catalogue of mortal sins: she endures it when and where she must; but she hates it, and directs all her energies to effect its destruction."

And still again, October 22, 1853: "We think the 'masses' were never less happy, less respectable, and less respected, than they have been since the Reformation, and particularly within the last fifty or one hundred years—since Lord Brougham caught the mania of teaching them to read, and communicated the disease to a large proportion of the English nation, of which, in spite of all our talk, we are too often the servile imitators."

And the Romish Archbishop of St. Louis says: "Heresy and unbelief are crimes; and in Christian countries, as in Italy and Spain, for instance, where all the people are Catholics, and where the Catholic religion is an essential part of the law of the land, they are punished as other crimes."

The *Rambler* (1843) says: "Religious liberty, in the sense of a liberty possessed by every man to choose his religion, is one of the most wretched delusions ever foisted on this age by the father of all deceit."

And again: "You ask, if he (the pope) were lord in the land, and you were in a minority, if not in numbers, yet in power, what would he do to you? That, we say, would entirely depend on circumstances. If it would benefit the cause of Catholicism, he would tolerate you: if expedient, he would imprison you, banish you, fine you, possibly he might even hang you; but, be assured of one thing, he would never tolerate you for the sake of the 'glorious principles' of civil and religious liberty."

The *Boston Pilot* speaks in the same healthy tone: "No good government can exist without religion; and there can be no religion without an inquisition, which is wisely designed for the promotion and protection of true faith."

So the Pittsburgh *Catholic Visitor*, in alluding to the suppression of the Protestant chapel at Rome, in 1848: "For our own part, we take this opportunity of expressing our hearty delight at the suppression of the Protestant chapel at Rome. This may be thought intolerant; but when, we would ask, did we ever profess to be tolerant of Protestantism, or favor the doctrine that Protestantism ought to be tolerated? On the contrary, we hate Protestantism—we detest it with our whole heart and soul—and we pray that our aversion to it may never decrease. We hold it meet that in the Eternal City no worship repugnant to God should be tolerated, and we are sincerely glad that the enemies of truth are no longer allowed to meet together in the capital of the Christian world."

The foregoing quotations speak for themselves. We do not call attention to them for the purpose of arraying Protestants in a persecuting attitude against Papists. God forbid! But we do wish Protestants to be apprised of the principles and aims of Popery, that they might be induced, by evangelical measures—and such alone we recommend—to stem the progress of this dangerous heresy. "With the well-advised is wisdom."

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